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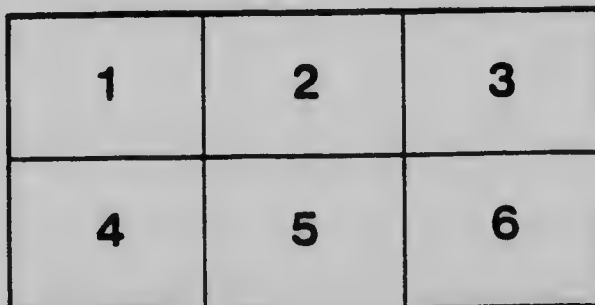
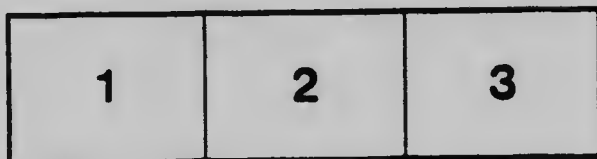
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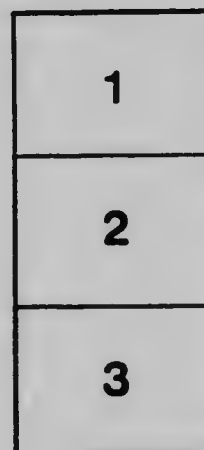
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Peter his first Successor;

Notes on the same from the Church

T. B. ...

...

Christ the First Pope,

.. and ..

Peter his First Successor;

Or

Notes on the Divine Plan of the Church

BY

T. SMYTH-VAUDRY, C. PR.

"The Lord visited me on The Rock."
(Ps. 60'2.)

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and Peter his first Successor:**

or Notes on the
DIVINE PLAN OF THE CHURCH.

See full analytical table at end of this volume.

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FIFTH SERIES OF NOTES

The Church and the Synagogue



The Synagogue the Historic Basis of the Church.

[31] The Church Postulates the Synagogue:

These notes treat of the Church considered in her Divine constitution. Now, if, on the one hand, the Church postulates the Incarnation, even as the incarnation postulates the Trinity—on the other hand, she also postulates, historically, the Synagogue, of which she professes to be “the fulfilment,” the perfection and universal expansion.

“Judæi quorum nos successores et posterī sumus” (Lactant. de Inst., l. 5).

It is, therefore, quite in order, here, to turn, momentarily at least, to the old Synagogue for the tap-roots of Catholicity, viz., the Trinity, the Incarnation, etc.

Hence this cursory glance at some of the oldest and most venerable traditions of the Synagogue, particularly with regard to the two mysteries just named. It is time to speak plainly and unreservedly: a system of Christian apologetics which ignores the treasures of Jewish tradition unavoidably puts the intelligent reader in mind of the play of Hamlet with Hamlet left out. It is a structure without a foundation. Naturally, Manuals of Theology that indulge in such omissions leave their students helpless and at the mercy alike of Jewish opponents and of agnostics who look upon the Church as the sly inventor of her entire dogmatic creed—a creed which, nevertheless, dates, in essence, from the very first day of creation.

[32] The Synagogue and Divine Tradition:

As the embodiment and visible organ of revealed Truth, *the Catholic Church is the Synagogue perfected and universalised.*

The two mutually explain one another as the root and the trunk of the one tree of Divine revelation.

Whence it logically follows that we must look for the fundamental doctrines of the Church in the sacred deposit of the Faith intrusted to the Synagogue—i.e., not only in the Old Testament committed to her care, but in the equally Divine tradition of which She was the God-appointed infallible Custodian, up to the advent of the Christ—we mean, the Adamic, Patriarchal, Mosaic, Prophetic tradition handed down through Adam, the patriarchs, Moses and the prophets. For, the Synagogue was divinely taught to believe—even as the Church herself does believe—that if the Written Revelation, the Old Testament, is a sea of unfathomable sublimity, the unwritten Revelation known as Divine Tradition is the *indispensable* and God-given search-light that enables the Israel of God to explore the infinite depths of the Scriptural Deep. Without the light of Divine tradition the sacred Book is a sea of impenetrable obscurity; with it, it is an abyss of dazzling beauty.

The Existence of Divine Tradition in the Synagogue :

As to the existence of Divine tradition in the old Synagogue, we have the unanimous testimony of the Synagogue itself, of Our Lord and of His Church, of the Fathers, of the Old Testament, etc.

The Witness of the Synagogue :

Rabbi Moses de Kotzi, in his Great Book of Precepts, says that, without the oral explanation of the Law vouchsafed by Almighty God himself to Moses, the Law itself would be nothing but "obscurity and blindness" (Drach's Harmonie, etc., vol. 1, p. 64).

[33] The Witness of Our Lord and of the Fathers :

"Our Lord," says S. Hilary, "speaks of the *traditional* doctrine of the Synagogue when He says, "The Scribes and the Pharisees have sitten on the chair of Moses. *All* things, therefore, whatsoever they shall *say* to you, observe and do: but according to their works do ye not.'" (Matt. 23' 2: Tract. in 2 Ps.).

S. Augustin is at one with S. Hilary (Contra Faust. XVI., 20;—De Doctr. Christ., IV., 27).

The Witness of the Old Testament :

In Deut. 12' 21, we read: "Thou shalt kill of thy herds and of thy flocks *in the manner* I have commanded thee:" (Hebrew text, Drach). Now, the sacred text does not give the prescription herein alluded to. Therefore, it was part of the unwritten and oral law. In fact, tradition alone did teach the

manner of slaughtering animals both for the altar and for private consumption.

In Levit. 16' 29, we find this ordinance: "The seventh month, the tenth day of the month, you shall *mortify* your persons" (Hebrew text: Drach). Nowhere does the Written Word state in what the prescribed mortification shall consist; and, here again, Divine tradition necessarily supplements the Law. (Drach's Harmonie, vol. 1, p. 128).

[34] How to Distinguish Divine from Human Tradition :

If we ask: how shall we distinguish between the spurious, corrupt traditions of the Pharisees, condemned by Our Lord—and the genuine, Divine tradition of "the Chair of Moses" indorsed by Him in Matt. 23' 2—the answer is at hand. In the Synagogue as well as in the Church, we find an infallible Magisterium ever ready to draw the line between truth and error. Now, "the Chair of Moses," mentioned and indorsed by Our Lord, was to the Synagogue what "the Chair of Peter" is to the Church of Jesus Christ, i.e., its infallible guide in matters of faith and morals. As for us, Catholics, all we have to do in order to test the character of Jewish traditions is to accept only such as harmonize with the infallible teaching of the Church.

If we only follow such a simple and safe rule, we shall find most precious relics of Divine tradition in the very Talmud of the Synagogue—v.g., in the famous Jewish book known as the Zohar, one of the oldest after the Bible—"the Zohar, that eminently Christian book," writes the celebrated ex-rabbi Drach, in his Harmonie entre l'Eglise et la Synagogue, vol. 1, page 304.

Most precious relics, indeed, shall we discover in those old Jewish traditions, since they illustrate, and cluster around the original Hebrew text of the Old Testament. Now, the most profound Hebrew scholar of the century just elapsed, Rabbi Drach, tells us that "the Hebrew text is even more deeply in harmony with the Gospel and more intensely Catholic than the Latin text of the Vulgate" (Drach: Harmonie, vol. 1, pp. 8 and 209).

[35] Divine Tradition known in various Degrees in the Synagogue :

Of the old Hebrew traditions which we will quote presently—the patriarchs, the prophets, the supreme Pontiffs and the just, living under the old dispensation, had a perfect knowledge—as intimated by Our Lord in Matt. 13' 17; John 8' 56, etc., etc.

The Doctors of the Law had a less eminent, but quite distinct, knowledge of the same truths.

Finally, the people had either a confused or even a merely implicit, though sufficient, faith in the two-fold nature of the

Redeemer, whom they all firmly expected—i.e., they implicitly rested their faith upon the faith of the Synagogue, their spiritual Mother.

[36] Not a Mere Compilation: a Laborious and Original Task Involving Sustained Mental Effort:

The quotations which follow furnish a compendious survey of the Divine tradition preserved in the Synagogue. To the writer they represent a far more arduous task than the superficial observer might imagine. Their *compilation* was effected at the cost of long and laborious research. Their *classification*, according to the various subjects they belong to, was likewise the matter of protracted study. And a sustained mental effort is involved, not only in the bringing to a focus the widely scattered rays of pure Jewish tradition, but in the frequent pointing out of the *new lights, hitherto unnoticed*, which they cast upon many a point of Catholic doctrine.

Revelation taught Israel to believe that the Messianic light pervades *every* page of the Bible, even its seemingly most insignificant texts. Of that blessed light the Synagogue was the dispenser, up to the coming of Christ. Wherefore does it happen, as we shall see, that the pure old Hebrew traditions produce in the soul an indescribable emotion—a peculiar impression exclusively their own. They transfix the heart with awe and pathos. They thrill it through and through with the electric touch of Jehovah and with the personal magnetism of the promised Messiah.

Apropos of Holy Writ: It has ever been the ineradicable faith and changeless tradition of the Synagogue, as attested by the converted Rabbi Drach (*Harmonie*, vol. 2, p. 91), that Divine inspiration extends to *the very words* of the Holy Book. The same author adds that every Jewish convert sees an unquestionable allusion to, and endorsement of, that very same tradition in the solemn language of our Lord: "Amen I say unto you, till heaven and earth pass away, one *jot* or one *tittle* shall in no wise pass away from the Law, till all be fulfilled" (Matth. 5' 18).

This traditional view of Scriptural inspiration is not only the oldest, since it antedates Christianity by many centuries, but it is the most comprehensive and the most satisfactory as well—holding, as it does, that the Holy Spirit preaches continuously to all generations through both the matter and the *form* of Holy Writ, through *both* its substance and its *style*. Thus, for example, the Spirit of God Incarnate who is the author of the sermon on the Beatitudes, has been pleased, *subsequently*, to dictate to S. Matthew, and to S. Luke, in their inspired report of his sermon, *different* forms of narrative and of ex-

pression (Matth. 5' 1-11; Luke 6' 20-3), *the better to elucidate* the truths proclaimed on the Mount; and, therefore, these different forms of narrative and of expression belong really to the Holy Ghost and not to the Evangelists individually.

On the same principle—i.e., to supply the Biblical reader with a deeper insight into the truth—the Holy Spirit narrates in *different*, and withal divinely inspired, words, the sayings or deliverances of certain personages, in order to show the *true* and fuller meaning thereof in the light of His own divine omniscience.

A.

The Synagogue and the Dogmatic Basis
of the Incarnation, viz., the Trinity.

I.

[37] The Incarnation—that ineffably consoling, unspeakably ennobling, deifying truth which sets the crown of the Deity upon the brow of humanity—the Incarnation postulates the correlative truth of the Trinity, i.e., one God in three hypostases or persons absolutely co-eternal and co-equal, viz., the Father, the Son and the Holy Ghost. It will not be irrelevant, then, to recall here the antiquity of that heavenly doctrine which was revealed first to the Angels, afterwards to the first man and formed part of the primitive revelation and, subsequently, became integral part of the sacred deposit intrusted to Moses, to the prophets, and to the Synagogue.

Let us for a moment glance at the deep-rooted faith of the ancient Synagogue in the thrice adorable Trinity. Of this historical fact, the Talmud itself, the deadliest enemy of the Christian name, furnishes so many proofs that we must, for brevity's sake, confine ourselves to a mere fraction of them all.

This same historic faith of the Synagogue explains another impressive fact noticed by every attentive reader of the New Testament, viz., the fact, that Our Lord and the Evangelists speak of the Blessed Trinity—not as of a *new* revelation—but as of a truth already known in the Jewish Church. See, v.g., Matt. 28' 19; John 14' 16; 15' 26; Matt. 3' 16; Mark 1' 10; Luke 3' 22.

Nor do the hearers of Our Lord betray any feeling of surprise when they hear Him discourse on the B. Trinity. Some of them are deeply scandalized whenever He asserts his own divinity, but they betray not the least emotion when He speaks of the Father, or of the Son, or of the Holy Ghost. They do not even attempt to contradict Him, for, even the common people had been, in a measure, prepared, by the covert teaching of the Synagogue, to believe in a mysteriously triune God: a belief eagerly accepted in those early days by every Israelite well versed in the traditional or divine interpretation of the Law, of which we at once proceed to adduce a few specimens.

[38] We premise our quotations, however, with the remark that the reader will find the Hebrew or rabbinic text of them all, as well as a French translation of the same, in a work of immense research and value from the pen of a most illustrious

converted rabbi, justly regarded by his former co-religionists and justly honored by the Holy See, as a scholar of prodigious learning, namely, the Chevalier Drach, the author of "De l'Harmonie entre l'Eglise et la Synagogue," and of many other invaluable works. His "Harmonie," in two volumes in octavo, is truly a monumental master-piece which no scholar can presume to ignore.

[39] The two very first words of Holy Writ—B'Resheeth Bara—according to the Mystical Theology of the Rabbis, initialize, in the first B., the word "Ben" or Son; in the R., the word "Ruahh" or Spirit; in the second B., the word "aB" or Father—i.e., the three Persons of the Blessed Trinity.

Or rather, the two first initials in Holy Writ (B' R in B'Resheeth) initialize, in B., aB (Father) as well as Ben (Son); and, in R., Ruahh (Spirit): God the Father, the Son and the Spirit. (Drach: *Première Lettre d'un Rabbin converti*, page 24).

We need not remind the reader that the old script Hebrew has no vowel-points—and that, consequently, the B. of the term aB., Father, figures as *initual* in the vowelless text of the Holy Book.

On the first verse of Genesis—"In the beginning God created heaven and earth"—the Zohar says: "In the Beginning: the Beginning is the Word; the second in number; the celestial, Eternal Wisdom" (Zohar fol. 15, col. 58; fol. 20, col. 79; fol. 8, col. 30; Drach, *Harmonie*, vol. 1, pp. 290, 292).

Remark:

The *first* verse of Genesis—according to the Zohar and the Mystical Theology of the rabbis on Scriptural initial letters—proclaims God the Father, God "the Word...the second in number...the Eternal Wisdom," who, therefore, says of Himself in the Messianic psalm 39' 8 (cf. Heb. 10'7): "In the *head*," or beginning, "of the Book, it is written of Me," etc.

[40] The second verse of Genesis proclaims the existence of the Holy Spirit: "And the Spirit of God moved over the waters" (Gen. 1' 2).

Rabbi Solomon Yarhhi, in his commentary on this text of Genesis, says: "the throne of *the Deity* hovered over the face of the waters through the *Spirit* from the mouth of the Most High and through his *Word*" (Drach: *Harmonie*, vol. 1, p. 304).

Deut. 6' 4:

"Hear, O Israel, the Lord Our God is one Lord."

Literal Translation of the Hebrew Text:

"Audi, Israel, Jehovah Dii nostri Jehovah unus: Hear, O Israel, Jehovah our Gods is one Jehovah." That is to say "God (Jehovah), is the Trinity (our Gods), in one God (one Jehovah)."

Commentary of Rabbi Aaron the Great in his book On Punctuation:

"No man, even with the greatest efforts, can ever arrive at a true idea of *the Triple Number* subsisting in the Mode of being, in the essence of God" (Drach: Harmonie, vol. 1, p. 311).

Commentary of the Zohar (fol. 1, col. 10), on the same verse:—

"Jehova, Elohenu, Jehovah: these *Three* Degrees correspond to the celestial Mystery of this verse, 'In the Beginning God created, etc.' (Drach: *ibid.*, p. 313). Speaking of the same verse the Zohar, on the book of Numbers fol. 77, col. 307, says:

"There be Two to whom Another unites himself, and they are *Three*; and, being *Three*, they are but *One*...and they are so united together that they are *One* in the unique *Unity*" (Drach, *ibid.*, p. 314).

[41] Again: the Zohar (2nd part, fol. 19, col. 74, 75) says:

"The Perfect Unity is expressed by this verse which the Synagogue recites *every day*: 'Hear, O Israel,' etc. The First 'Jehovah' and 'Our Gods' and the Second 'Jehovah' all *Three* are *One*...three Modes of being that are *One*" (Drach: Harmonie, vol. 1, pp. 414-15).

The reader will recall the Hebrew text, which reads: "Hear O Israel, Jehovah Our Gods is one Jehovah." Hence the Zohar's mention of the *first* and of the *second* Jehovah, and also of "Our Gods."

Psalm 63' 2: Vulgate, 62' 2:

"O God my God, to Thee do I watch at break of day."

Commentary of the Zohar (part second, fol. 62, col. 248):

"We have in this verse the *Three Degrees*, viz. (1) God, (2) My God, (3) Thee."

The ancient Synagogue as remarked by Dr. Drach, called the three divine Persons, the Degrees of the Deity. Thus the Zohar, in its paraphrase of the 100th Psalm, "The Lord said to my Lord: Sit Thou at my right hand"—says: "The First Degree said to the Second Degree, Sit Thou at my right hand:" i.e., the First Person said to the Second Person, etc. (Drach: Harmonie, vol. 1, p. 417).

The Chaldaic Paraphrase of Jonathan-ben-Uzziel translates the Dixit Dominus as follows: "Jehovah said to His *Word* (Iemêmerêh), Sit Thou at my right hand" (Drach: Deuxième lettre d'un Rabbin converti, p. 247).

[4] *Ps. 2' 7:*

The Targum—Chaldaic Paraphrase—of Jonathan-ben-Uzziel on *Ps. 2' 7:* "Jehovah said to Me, Thou art my Son: These two, Father and Son, are three in union with a third person. And these three are but one substance, one essence, one God" (Drach: Harmonie, vol. 1, p. 188).

In his book *More-Nebuhhim*—i.e., *The Teacher of the Perplexed*—first part, chapter 68, Moses Maimonides writes:

"The Conception, the Conceiver and the Conceived are three modes of being in God, which nevertheless constitute but One single Essence" (Drach: *ibid.*, p. 434).

Genesis 18' 1, 2:

"And the Lord appeared to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day. And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground."

Commentary of the Zohar, treating of The Mysteries of the Lw, on *Gen. 18' 1, 2:*

"And Jehovah appeared to him: manifestation of the Divine Essence under the *Three* chief Splendors" (Drach. Harmonie, vol. 1, p. 402).

Jehovah in three Persons appeared to Abraham under the form of "three men."

One of these Splendors or Persons was God the Son, called the Word of God; the Jerusalemite Paraphrase says explicitly: "And the *Word* of Jehovah revealed Himself to him in the Plain of the Vision" (Drach: *ibid.*, p. 450).

[43] The expression *Bêth Dîn* (tribunal), means, in Rabbinic language, "three persons"—from the fact that the ordinary tribunal, in the Synagogue, is composed of three members. Therefore, to intimate the Trinity of God, the Ancient Synagogue was wont to say: "God and His Tribunal"—i.e., God in three Persons. Thus the *Berêsheeth-Rabba* commenting *Gen. 19' 24*, pays the following tribute to the Blessed Trinity:

"Rabbi Eliezer teaches that wherever there occurs in the text 'Yehovah' (*and* Jehovah), we must understand thereby *God and His Tribunal*" (Drach: Harmonie, vol. 1, p. 436).

Consequently, according to Rabbinic tradition itself, wherever the Hebrew text bears the words "And Jehovah," we must bear in mind that this mysterious particle "And," on such occasions, signifies Jehovah and His Tribunal, i.e., God in three Persons, the triune God.

[44] In the mystical language of the Synagogue, the three Persons composing the Divine Tribunal are called "the Three Lights from above (Drach: *ibid.*, p. 428)—the Three Ways (p. 440)—the Three Degrees (p. 313)—the Three Superior Branches (p. 439)—the Three Pillars (*ibid.*)—the Three Supreme Numbers (p. 443), etc.

These Three Superior Numbers are represented by the well-known mystical Triangle—the apex or top of which is designated as Ehye or I Am, or the Eternal, Keter-Elion or the Supreme Crown; the right side is designated as Yah or the Being, Hhohhma or Wisdom; and the left side as Jehovah or He Is, Bina or Prudence (Zohar, third part, fol. 146 verso: Drach: *Harmonie*, vol. 1, pp. 438ff).

The sacred Triangle beautifully illustrates the absolute equality of the three Divine Persons by giving to each of them the Incommunicable Name in one of its three Scriptural forms, viz., Ehye, Yah, Jehovah. (See Drach: *Harmonie*, vol. 1, pp. 318-328, 383, 438).

In the most ancient manuscripts of the various Chaldaic Paraphrases of the Bible, the mystery of the Trinity is hinted at by the mysterious substitution of Three Points, thus '·' for the name of Jehovah—as if mutely to intimate the triune character of the one God.

[45] *Isaiah 6' 3*:

"And they cried one to another, and said: Holy, Holy, Holy, the Lord God of hosts, all the earth is full of his glory."

The Targum or Chaldaic Paraphrase of Jonathan-ben-Uzziel says on *Is. 6' 3*:

"Kaddisch Abba, Kaddisch Bra, Kaddisch Rouhha Kaddischa: Holy the Father, Holy the Son, Holy the Holy Spirit" (Drach: *Deuxième Lettre*, p. 265; *Harmonie*, vol. 1, p. 190).

II.

The Zohar, which, says Drach, is perhaps the most ancient Jewish book we have, after the Bible—constantly refers to the unity of God as "a great mystery: Raza dihhouda" (Drach: *Deuxième Lettre*, etc., p. 26). Now, there is no "great mystery" in the doctrine of the unity of God so readily accepted by human reason, v.g., by so many pagan philosophers. In what respect, then, does that divine unity involve such a wonderful mystery? In the revealed fact that God is a Triune Personality in One Single Essence.

[46] Indeed, we learn from the Divine tradition of the ancient Synagogue that, by a disposition worthy of the Infinite Wisdom, *the very name of Jehovah contained a profession of faith in the Trinity of the One God*—each letter, as we shall see directly, representing one of the three adorable Persons.

The Talmud—tr. Yoma, fol. 39 verso tr. Kidduschin, fol. 71 recto—says:

"The Doctors teach the tradition of the Tetragrammaton (J H V H) once a week to their sons and their disciples." Upon which Maimonides observes that the Doctors "taught not only the manner of pronouncing" the Divine Name "but, moreover, the Divine *mystery* contained in the Name" (More-Nebuhhin, 1st part, ch. 61-62).

The same Jewish authority adds that the Synagogue made use, moreover, of "a Name of twelve letters forming several words and designating the Deity in a more specific way than the name Adonai." (*ibid.*)

Now, we learn from a most faithful echo of the Synagogue—the Gale-Razaiya or Revealer of the Mysteries—that "the name of the twelve letters is made up of the words Father, Son and Holy Spirit"—which, in Hebrew, comprise exactly twelve letters and which constitute "the Divine Mystery contained in the Name" of Jehovah, according to the text of Maimonides quoted above (Drach's Harmonie, vol. 1, p. 199; Deuxième Lettre, p. 22).

The Gale-Razaiya says also: "Consider that the tetragrammatic Name"—Jehovah—"denotes from its orthography, a Divine Begetter who necessarily postulates a Begotten one. And a mutual Love must proceed from the Begetter to the Begotten and from the Begotten to the Begetter; else, they would be separate and would form two distinct essences whilst, in very truth, the Begetter and the Begotten and the Love proceeding from both constitute but one single Essence" (Drach's Harmonie, vol. 1, p. 199).

[47] Further: the Talmud—tr. Kidduschin, fol. 71 recto—acknowledges explicitly that, in the Temple of Jerusalem, the Name of God was uttered in forty-two letters. Maimonides—in his Guide of the Perplexed or More-Nebuhhin, 1st part, ch. 61-62—very positively affirms that "these forty-two letters formed several *words*" (Drach: Harmonie, vol. 1, p. 378). And these words—emphatically adds the Revealer of Mysteries or Gale-Razaiya—were the following: "God the Father, God the Son, God the Holy Spirit: Three in One: One in Three"—a phrase into which, in Hebrew, there enter forty-two letters (Drach: Harmonie, vol. 1, p. 201).

In short, the Name of forty-two letters, as well as the Name of twelve letters, did nothing but reveal more explicitly "the Divine Mystery contained in the Name" of Jehovah. (Maimonides).

But how did the name of Jehovah intimate the Mystery of the Blessed Trinity? By virtue of the divine meaning at-

tached (*a*) to each of its component letters; (*b*) to their number, (*c*) to their order; (*d*) to their form; (*e*) to their class or nature.

a: Divine *Meaning* attached to each of the four Hebrew Letters of the name Jehovah: יהוה

As regards the true pronunciation of the Divine Name, the ablest rabbi of the 19th century, Chevalier Drach, makes the following positive statement: "The Jews *know* by a constant tradition that its true pronunciation is, "Ye-ho-vah:" the "Ye" to be pronounced as yea in the phrase "yea, yea or nay, nay." (Drach: Harmonie, vol. 1, p. 473).

The prince of Catholic exegetes, S. Jerome, recognizes the divine meaning enshrined in the letters of the Tetragrammaton: for, both in his 30th epistle (ad Paulam) and in his book De Nominibus hebraicis, he writes of the 1st letter of the Divine Name: "...*Iod*, principium aut Dominator"—an evident allusion to the mystical or supernatural meaning of the same letter, for such is certainly not its philological signification (Drach: Harmonie, vol. 1, p. 385).

The divine mystical meaning of Holy Writ, so sacredly cherished by the great Saints and Doctors of the Old and of the New Law—was not only endorsed, but frequently employed by our Lord himself. For instance, the connection which He points out between the prophet Jonah and Himself (Mat. 12' 40), is not to be found in the *literal*, but solely in the *mystical*, sense of the Scriptural narrative. The letter is the surface, whilst the mystic spirit or meaning is the abysmal heart of the Word of God, "the deep and *hid'den* things of" Divine "Wisdom" (Dan. 2' 22; Ps. 50' 8). To revert to the Divine Name:

The Thikkune Zohar says: "Let *us* make man, etc. To whom did He address Himself in these words? Of a certainty, He addressed Himself to Yod, Heb Vau, Heh"—the four component letters in the Hebrew Name of the Deity, J H V H — Jehovah, or Yehovah (Drach: Harmonie, vol. 1, p. 429).

Therefore, Jehovah is more than one Person. The "J." or "Y," in His name, says the Divine tradition of the ancient Synagogue, represents the Father;—the "H." represents the Son;—the "V." or U., represents the Holy Spirit;—the second or final "H." represents the first "H." i.e., the second Person, viewed as God *Incarnate*. (Drach: Harmonie, vol. 1, pp. 298 and 429).

[48] We strenuously urge the reader to note that the ancient Synagogue designates the second Person under the name of "Celestial Mother" as well as of "the Son:" in evident and poetic allusion to the Procession of the Holy Spirit from the *Son* as well as from the Father. Let one instance suffice:

The Zohar—on Genesis, fol. 26, col. 102—has the following: "Let us make man, etc. These words were addressed to the Father by the Framer from above, who is the Celestial

Mother, the Celestial Wisdom...the King of the earth—Ly Him, in a word, who says of Himself: And I was the *nurseling* (i.e., the Son) of Jehovah (Prov. 8' 30)"—Drach: Harmonie, vol. 1, p. 430.

Therefore, the Son or "nurseling of Jehovah" is also called the Celestial Mother by the Doctors of the Synagogue.

[49] We will now show that the Synagogue mystically called the third Person "Son" as well as "Spirit," because of the eternal Procession of the Spirit from the Father and *from the Son*.

The Medrasch-Ruth of Zohar—on Genesis, fol. 15, col. 61—says of the four letters, called in Hebrew Yod, Heh, Vau, Heh—which spell out the name Jehovah:

"The Yod is the Soul of the Soul...His light branches forth into Three Lights."

"The Heh is called the Divine Soul...the Vau is called Spirit and is qualified 'Son of Yod and Heh'"—i.e., of the Father and of the second Person from both of whom the Holy Spirit, in strict theological language, *proceeds*. "The (second) Heh is called the Human Soul and is also called the Daughter. Thus we have Father, Mother, Son, Daughter: and *this is a great Mystery*." (Drach: Harmonie, vol. 1, p. 393).

In other words, we have, in the four Hebrew letters of the name Jehovah—the Father, the Son, the Holy Spirit and the Daughter of the Spirit, i.e., "the Human Soul" of the Incarnate Word: for, we must always remember that, in the terminology of the Synagogue, the second Person is mystically called both the Son and the Celestial Mother—the Son in relation to the Father, and the Mother in relation to the Holy Spirit. Similarly, in the same mystic language of old, the third Person is called both "the Spirit" and "the Son" as well as "the Emanation" or Procession.

[50] Speaking of the Holy Spirit, the Zohar—on Exodus fol. 59, col. 236—says: "He is the Emanation that comes down upon the earth through the Mystery represented by the letter Vau." (Drach: Harmonie, vol. 1, p. 316)—"Emanation" from what or whom? "From the Yod and the Heh," replies the Synagogue, i.e., from the Father and the Son. Therefore, according to the old Synagogue, the Holy Spirit is the eternal Emanation or Procession from the Father and from the Son; and, according to the same witness, the sublime mysteries just alluded to are part of the divine meaning enshrined in the four letters (Yod, Heh, Vau, Heh) of the Tetragrammaton. "In the Tetragrammatic Name," says the Zohar, Thikkun 56, fol. 92 verso, "*yod* is the Father, *heh* is the Mother, *vau* is the Son, *heh* (final) is the Daughter" (Drach: Harmonie, vol. 1, p. 400).

We have just shown that, in the explicit words of the Synagogue, (a) Yod is the Father, (b) Heh is the Son or Nurseling, also called Celestial Mother, (c) Vau is the Spirit also called Son or Emanation. We will soon proceed to show

that the final "H." of the Name (J H V H) is the first "H." over again, or God the Son, *plus* his Incarnation, His human nature.

[51] Meanwhile, not to keep the reader too long in suspense, we forthwith adduce three brief quotations:

"There be two "H.'s," the one *celestial* and the other *terrestrial*, and both are the same Person"—i.e., the Person of God Incarnate, one divine Person in two natures, viz., the divine or "celestial" and the human or "terrestrial" (Zohar, first part, fol. 30, col. 118).

"The 'H.' or fourth letter, is in the divinity upon the earth"—i.e., in God Incarnate in a terrestrial or human body. (Thikkunc Zohar, fol. 4 verso).

"From the (first) 'H.'—i.e., from the divine Person and ... from the (second) 'H.' spring forth the meritorious *works* and the estrangement from sin." (Medrasch-Ruth of the Zohar-Hhadasch, fol. 59, col. 1—Drach: Harmonie, vol. 1, p. 397).

"From the (first) 'H.'—i.e., from the divine Person and nature of the Son—"proceeds the reconciliation of man." From the (second) 'H.'—from the *human* nature and divine Person of the Same—"spring forth the meritorious works"—i.e., the mortal life, passion and crucifixion of the Messiah.

[52] Says the Minnhat Areb on Ps. 72, 17:

"It is notorious that the first 'H.' of the Tetragrammaton is the Deity from *above*, and the second 'H.' is the Deity from *below*: the glory of the latter will not manifest itself before *that time*"—i.e., the time of the advent of Christ (See Rabbinic text in Drach's Harmonie, vol. 2, p. 396).

[53] *b*: Divine meaning attached to the *Number* of the Hebrew Letters in the name Jehovah — J H V H.

The three first letters alone (J H V) belong to the essence of the Divine Name: the three Divine Persons alone, represented by the same letters, belong to the essence of the Deity.

The fourth letter—the final "H."—belongs not to the essence of the Name: the sacred Humanity of God Incarnate, represented by the same letter, belongs not to the Divine Essence of the Godhead.

The original letters of the Name (J H V) are *three* in *one* name, or *one* name in *three* letters: the Divine Persons are *three* in *one* God, or *one* God in *three* Persons.

The fourth letter (H.) was eventually added to the first three, and yet there ever remains but one Name: a fourth thing—the sacred humanity of Messiah—was added to the original three Persons in God, and yet notwithstanding the four (namely, the Father, the Son, the Holy Ghost, the sacred humanity), there eternally remains but one God: one God in three Persons, though in two natures, the divine as well as

the human pertaining, in the utmost perfection of soul and body, to the second Person of the Triune God.

Because of the Divine meaning affixed to each of the four letters of the Tetragrammaton, they are called, in the language of the ancient Synagogue, "the four keys"—i.e., the keys that unlock the door of the Divine Mystery of the Trinity in the unity of God, and of the Incarnation. The Zohar, on the book of Exodus, fol. 59, col. 236, says:

"These three keys figured by these three letters" (J H V) "become One—then the last key"—the final "H." in I H V H — Jehovah—, "rises up and joins the union of the Triplicity" (Drach: Harmonie, vol. 1, p. 315).—That is to say: the sacred Humanity represented by the last "H." rises up to join the union of the Adorable Trinity by means of the personal or hypostatic union.

[54] *c*: Divine meaning attached to the *Order* of the Hebrew Letters in the Divine Name J H V H — Jehovah.

Their order of sequence is as follows: (1) J.; (2) H.; (3) V.; (4) H. It corresponds exactly to the order of the mysteries they represent, viz., the Father, the Son, the Holy Ghost, the sacred humanity of the Christ: the unoriginate Father; the Son eternally engendered by the Father; the Holy Ghost eternally proceeding from the Father and the Son; the sacred humanity wrought in time, by the operation of the Holy Ghost, out of the virginal flesh and blood of the ever Immaculate and ever-virgin Mary, the Theotokos or Mother of God, blessed forevermore.

[55] *d*: Divine meaning attached to the *Form* of the four Hebrew Letters of the Holy Name of Jehovah:

Form of the Hebrew letter *yod*: י

The yod is a point extending into "a body" which, in its turn, terminates in a short line. The point figures "the Supreme Crown" or the Father; the "body" of the letter represents God the Son or the Word, who is the manifestation of the Father as the body is the manifestation of the soul; the third part of the yod represents "the Celestial Produce," or the Holy Ghost.

Form of the Hebrew letter *heh*: ה

This letter, by its repetition in the Holy Name, represents the two-fold nature of God Incarnate. It has a double opening, one at the top and heavenward to indicate that, through God Incarnate alone, men and angels can have access to heaven; and another at the bottom and downward, to indicate (a) that human nature in its fallen condition, gravitates downward and hellward—and, (b) that God Incarnate in Person will descend into the depths of our mortality and "into hell," to redeem us eternally.

The heavenward opening is narrow to shadow forth the narrow path leading up to salvation. The hellward opening is larger to suggest the broad and easy way that leads down to perdition.

Form of the Hebrew letter *vau*: ך

By its configuration, the *vau* is a prolongation of the *yod*: (a) it points upward to show that it receives its being from the two preceding letters, i.e., the Father and the Son—(b) it extends downward to show that it communicates itself to the following letter (H.), i.e., to the sacred Humanity of the Christ and to all redeemed humanity. (Drach: *Harmonie*, vol. 1, pp. 385-390).

[56] *e*: Divine meaning attached to the *Class* or *Nature* of the Heberw letters Aleph, Yod, Heh, Vau:

In Hebrew the four letters Aleph, Yod, Heh, Vau—constituting the three forms of the Incommunicable Name, viz., Ehye, Jah, Jehovah—belong to a class of letters designated as quiescent occult, or mute letters: as such, they symbolize the invisible, or occult, nature of the Triune God.

The same letters become also, at times, by means of vowel-points prefixed to them, quiescent *sensible*, manifest or audible letters; and, as such, they symbolize God manifest in His visible works and (we may add) particularly in the greatest of these, namely, the Incarnation. (Rabbi Juda Moskato, in his commentary on the "Cuzari," fol. 202, col. 3 and 4: ap. Drach's *Harmonie*, vol. 1, p. 347).


[57] Note, in passing, the character of the third letter of the Divine Name, viz., Vau—which, viewed as a part of speech, is our conjunction *and*, i.e., a UNITIVE particle beautifully representing, as such, the third Person of the Blessed Trinity. For the Holy Ghost is the mutual Love, the Bond of union (a) between the Father and the Son, (b) between the Son and his sacred Humanity, and (c) between God Incarnate and every angelic and human being willing to respond to His love (Drach: *Harmonie*, vol. 1, p. 389).

But the crowning homage of the Synagogue to the doctrine of the Blessed Trinity is to be found in the *wording* of the Sacerdotal blessing imparted by the Jewish priesthood to the people, and especially in the *sign* manual accompanying the sacred formula. The formu'a and the sign mutually explain and supplement each other.

The form of blessing was this: "Jehovah bless thee and keep thee! Jehovah show his Face to thee and be propitious unto thee! Jehovah turn His Face to thee and grant thee happiness!" (Numb. 6' 24, 25, 26).

[58] And here comes the most wonderful part, the *traditional* part, of this divine blessing :

Whilst thus verbally intimating the triple personality of the one God by the thrice repeated name of Jehovah,—the Jewish priest disposed the thumb and the fingers of his up-lifted right hand so as to make them indicate the number three, by forming a triune figure composed (a) of the thumb; (b) of the first and second fingers kept close together so as to form but one single group; and (c) of the third and fourth

fingers, similarly juxtaposed together thus:  See Drach's Harmonie, vol. 1. pp. 371, 379.

The triple grouping of the fingers intimated the Trinity whilst the *one* hand they belonged to intimated the essential unity of Jehovah.

The absolute equality of the three divine Persons was sufficiently indicated by the triple repetition of the name of Jehovah which—according to the theology of the old Synagogue and of the Church—equally belongs to the Father, to the Son and to the Holy Ghost.

[59] List of Trinitarian Texts indorsed by the Old Synagogue :

GENESIS	1' 1, 2...	Drach's Harmonie, vol. 1, pp. 290, 296, 302 ;
"	1, 26, 27 ...	Ibid., p. 428
"	11' 5, 7, 8...	" p. 429
"	18' 1, 22...	" p. 448ff
"	19' 24...	" p. 436
"	35' 1, 5, 7...	" p. 429
EXODUS,	6' 2, 3 ...	" p. 421
"	12' 29 ...	" p. 436
"	33' 20 ...	" p. 427
"	34' 5, 6...	" p. 427
LEVITICUS,	16' 30...	" p. 296
NUMBERS,	15' 19, 20...	" p. 294
DEUTERONOMY,	4' 7...	" p. 429
"	6' 4...	" p. 307
JOSUE,	24' 19...	" p. 429
2 KINGS,	7' 53...	" p. 429
PSALMS,	2...	" p. 188
"	31' 20...	" p. 302
"	63' 2...	" p. 117
"	107' 1...	" p. 296
"	118' 1 ...	" p. 296
"	145' 9...	" p. 299
PROVERBS,	10' 25...	" p. 297
ISAIAH,	3' 10 ...	" p. 295
"	6' 3 ...	" pp. 190, 326
"	64' 4...	" p. 302

B.

The Synagogue and the Dogmatic Basis of the Church, namely, the Incarnation

I.

The Characteristics of the Messiah—The Time of His Advent—The Peaceful Nature of His Mission:—

The tradition of the Synagogue and that of the Church remained in perfect harmony even up to the time of S. Jerome.

[60] We base our assertion on testimony accepted by the Jews themselves as unimpeachable, viz., the testimony of St. Jerome. "There was not wanting in these our days," writes S. Augustin, "the priest Jerome, a man most learned and skillful in all the three tongues, who, not from the Greek, but from the Hebrew, translated the same Scriptures into Latin, whose learning and labor the Jews *yet* confess to be true" (S. Aug., *City of God*).

"Truly," writes S. Jerome himself, "I will affirm it confidently and will produce many witnesses of this work, that I have changed nothing from the truth of the Hebrew." (*De Viris Illust.*)

Now S. Jerome declares that the one point of difference between the Catholics and the Jews of his day was not about the nature or the personality of the Messiah, but solely and exclusively about the time of His coming (*Comment. in Jerem.*, t. 4, p. 1051, ed. Villars).

But on this very question of chronology the most sacred book of the Jews, the Talmud, and their greatest Doctors explicitly confess that, according to the most ancient traditions of the Synagogue, the advent of Messiah must have occurred long, long ago. Says the Talmud: "All the times appointed for the coming of the Messiah have elapsed" (*Sanhedrin*, fol. 97, 2: ap. Lémann's *La Vierge et l'Emmanuel*, p. 298).

[61] The great Jewish authority, Maimonides, writes of the Messiah: "The nation is scandalized to see that He does not come, though the appointed time is passed" (*Iggereth Hatteman*, fol. 125, 4: ap. Augustin Léman, a converted Hebrew and a Catholic priest—pp. 298-9).

The Talmud of Jerusalem, tr. Berahhot, chapter 2, fol. 11—makes the following open confession: "It must needs be that the Messiah was already born at the time of the ruin of the (second) temple of Jerusalem. For the prophet blends these two events together in most explicit terms (*Is.* 10' 34 and 11' 1) saying: 'And Lebanon shall fall by the power of a mighty

one. And there shall come forth a rod out of the root of Jesse." "And," says the Talmud of Babylon, "the Labanon mentioned here signifies nothing else but the holy Temple. And this mighty one signifies a powerful potentate. Therefore, Jerusalem would not fall into thy hands," prophetically said Rabbi Yohannan-ben-Zaccai to Vespasian whilst the latter was besieging Jerusalem—"wert thou not predestined to the imperial dignity" (Talmud of Babylon, tr. Ghittin, fol. 56 verso: ap. Drach's Harmonie, vol. 2, pp. 93-4).

The famous rabbi known as Mosche Hadderschan—Moses the Preacher—commenting Is. 46' 7, says: "The Saviour came into the world *before* the birth of him who was to lead Israel into its *last* captivity," i.e., before the birth of Titus, who was born A. D. 41.

[62] The Chaldaic Paraphrase of Jonathan-ben-Uzziel confirms the glose of Mosche-Heddarschan and translates as follows Is. 46' 7: "Before She (Jerusalem) meets with the misfortunate King Messiah shall appear." Drach: Harmonie, vol. 1, pp. 192-3.

Therefore, the capture of Jerusalem occurred *after* the appearance of the Christ or Messiah.

On the other hand, the advent of Jesus Christ, as the founder of an everlasting universal or catholic empire, corresponds exactly with the epoch predicted (first) by the holy patriarch Jacob in Gen. 49' 8-10; (second) by the prophet Daniel in ch. 9, 27, etc.; (third) by the Synagogue itself; (fifth) by the widespread tradition mentioned by Suetonius and Tacitus.

(First). The advent of Christ corresponds exactly with the epoch predicted by the holy patriarch Jacob—i.e., with the disappearance of the last vestige of "the sceptre," or sovereign authority, in the tribe of Juda. The long predicted event took place in the 7th year of the Christian era, when Judea became a Roman province and lost the last lingering vestige of sovereignty, the *jus gladii*, the right of life and death which, then, passed irrevocably into the hands of the victors. A fact acknowledged by the Talmud of Jerusalem, tr. Sanhedrin, fol. 24 recto—and by the learned Israelite, F. Dérembourg, in his *Essai sur l'hist. et la géogr. de la Palestine, d'après les Talmuds et autres sources rabbiniques*, page 90—Paris, A. D. 1867.

[63] Then, says Rabbi Rachmon, in the midst of universal mourning and desolation, "the members of the Sanhedrin covered their heads with ashes and, clothed in sackcloth, cried out: Wo unto us, for the sceptre has been taken away from Juda and Messiah hath not come!" (Raymond Martin's *Pugio Fidei*, p. 872, ed. Leipzig: ap. Lemann's *Valeur de l'Assemblée*, etc., page 14—Paris, A.D., 1881).

And well might they groan and moan and weep aloud, for they must face this dread alternative: either the Christ *had* come when the sceptre historically passed out of Juda

A. D., 7—or Jacob had lied when he named that very event as the infallible sign of the advent of Messiah. They must, therefore, either acknowledge the advent of 'he Christ or give the lie to the blessed and long-cherished prophecy of Jacob.

[64] The throne of David had become vacant B.C. 588, on the 9th day of the 4th month (4 Kings, 25' 1-7; 2 Paral. 36' 11-19; Jer. 34' 1-7: ap. Lémann's *La Vierge et l'Emmanuel*, page 464.) But, up to the year 7 A.D., Israel had been left in quiet possession of the last fragment of the royal sceptre, even after the irrevocable loss of the throne—namely, as we said before—the sovereign right of life and death.

(Second). The advent of Christ corresponds exactly with the time predicted by the prophet Daniel, ch. 9. For, according to him, the birth of the Messiah was to take place when the fourth empire—the Roman—would hold universal sway, and after seventy weeks of years or 490 years from the time specified in the same prophecy. Then, according always to Daniel, Christ was to be put to death, and his cutting off was to be followed by the perpetual cessation of sacrifice and oblation in Israel.

Now, for 1800 years the Jewish people has confessedly been without "sacrifice and oblation"—nay, without even the possibility of having any sacrifice and oblation, since the one and only place on earth where the sacrifice and oblation of old could be lawfully offered to Jehovah—the temple of Jerusalem—was reduced into ashes by the Romans and has, therefore, been clean out of existence for over eighteen centuries.

[65] (Third). The advent of Christ corresponds exactly with the time designated by the Synagogue itself.

Abarbanel, in his book *Mayene Yeschua*, says of the ancient Doctors of Israel:

"It was a tradition among them that, about the time of the Redemption, the power of the impious nation of Edom would diffuse itself"—i.e., according to the same Jewish authority—"Rome" would be "the mistress of all countries or nations" (Id. Comment. on Abdias, last verse: ap. Drach, *Harmonie*, vol. 2, pp. 362-3).

We have just seen that, according to the Talmud of Jerusalem, the birth of Messiah must *precede* the ruin of the second temple (A.D. 70) of Jerusalem.

(Fourth). The advent of Christ corresponds exactly with the time predicted by the Sybil (3rd book) as follows:

"When Rome shall hold universal sway, men will see the vast Kingdom of the Immortal King. The pure and holy King will wield the sceptre over the whole earth, for all ages and throughout the entire course of time." (Drach: *Harmonie*, vol. 2, p. 301).

The Fathers regard the Sybils as the divinely inspired oracles of the Gentiles. See S. Justin, *Cohort. ad. Gr.*, n. 37; S. Theophilus of Antioch, *Ad. Antol.*, II., 36; S. Jerome, *Adv. Jovin.*, I., 41., etc.

[66] (Fifth). The advent of Christ corresponds exactly with the time predicted by what the pagan writer Suetonius calls "the ancient and settled opinion very prevalent in the whole East that, at *that time*"—i.e., in the very times of the Gospel—"persons going forth from Judea"—the Apostles of Jesus Christ—"should obtain the empire of the world" (Suetonius, *Vesp.*, c. 4).

Tacitus, another pagan writer, corroborates Suetonius and writes of the Jews:

"Most of them had an implanted conviction that it was contained in the ancient writings of the priests that *at that very time*"—the time of the Apostles, mark—"the East should prevail"—mark, not the West (pagan Rome) should prevail, but the East (Judea)—"and persons going forth out of *Judea should* obtain the empire of the world" (Tacit. *Hist. V.*, 13: ap. Pusey's *Lectures on Daniel*, p. 141—New York, A.D., 1891).

Do not the facts tally with the prophecy? Did not "persons going forth from Judea," namely, the Apostles, win and obtain morally, intellectually, spiritually and socially—"the empire of the world?"

The "implanted conviction" of the Jews—so widespread and so notorious that the heathens themselves were familiar with it—was the old tradition of the Synagogue that the Christ would manifest himself at the very time Christ did appear—and did establish a world-empire, a Catholic empire, the vastest and longest-lived of all empires—younger and more potent than ever after nineteen hundred years of miraculous existence.

[67] Nor did the old Synagogue believe or teach that Messiah was to be a conquering warrior. On the contrary, she distinctly taught with the prophets—Isaiah, etc.—that He was to be "the Prince of *Peace*" (Is. 9' 6, 7; 11' 6-9, etc.—ap. Lémann's *La Vierge et l'Emmanuel*, p. 530).

The Chaldaic Paraphrase on Daniel, ch. 9, says very explicitly:

"In the days of King Messiah peace shall be multiplied over us" (Drach: *Harmonie*, vol. 2, p. 88).

The commentary Minhha-Ghedola, in the Great Rabbinic Bible of Amsterdam, says with still more remarkable emphasis: "The way of ordinary kings is to acquire glory through successful war, and they deem not themselves worthy of praise so long as they abide in peace. But this one (King Messiah) will not be such; his peaceful reign shall be glorious; for every one will say: Great must be His glory before Jehovah, since *without waging war* He makes all obey Him, and all do Him homage" (Drach: *Harmonie*, vol. 2, p. 103).

The Rabbi Joshua, of Galilee, in his prologue to the Lamentations, says:

"The Name of the Messiah is Peace. For of Him it is written: Father of the age to come, Prince of Peace" (Lémann's *La Vierge et l'Emmanuel*, pp. 322-3).

II.

The Synagogue on the Divinity of Messiah:—

[68] We are warned by Holy Writ (Is. ch. 42) and by the Synagogue that the name "Jehovah" belongs absolutely and exclusively to God alone. Says Rabbi David Kimhhi, in his commentary on Os. 12' 6:

"God communicates to the heavenly hosts his names 'El' and 'Elohim,' but no one but He himself bears the tetragrammatic name 'Jehovah.'"

Aben-Ezra, in his commentary on Is. 42' 8, says:

"The glorious name *Jehovah* is the one and only proper name of God"—the absolutely incommunicable name which, adds Rabbi Abarbanel, "can be applied to no one but to God himself" (Com. on the Pentateuch, fol. 6, col. 1: ap. Drach's Harmonic, vol. 1, pp. 337-8).

Therefore, since God himself is the sole bearer of the name "Jehovah," whosoever bears that incommunicable name in Holy Writ or in the Synagogue is ipso facto recognized, by both, as God himself in His very Essence. Now, let us hear the Synagogue herself call the Messiah "Jehovah," i.e., God in Essence and in Person.

The Medrasch-Thanhhuma explains messianically Levit. 25' 25, as follows:

"And who is the Redeemer of Israel? I myself am his Redeemer, answers God the Holy One, may He be blessed; for, it is written: their Redeemer is Mighty, *Jehovah* Sabaoth is *His Name*" (Drach: Harmonic, vol. 2, p. 389).

Rabbi David Kimhhi, in his commentary on Ps. 132' 17, says of Messiah: "He shall bear the Name of Jehovah our Justification" (Ibid., p. 394).

In the Talmud, tr. Baba-Batra, fol. 79 verso, we read: "Rabbi Samuel, son of Nahhmeni, says in the name of Rabbi Yohanan: Messiah bears the Name of God himself, for it is written: And behold how they shall call Him, *Jehovah* our Justification" (Ibid., p. 394).

[69] Mcdrasch-Rabba on Lamentations, fol. 68, col. 2, ed. Amsterdam—says: "What is the name of Messiah? Rabbi Abba, son of Cahana, answers: Jehovah is His Name" (Ibid. p. 395).

The Zohar, first part, fol. 53, col. 251—says that "King Messiah bears the Name of God himself," and consequently is God himself.

The Medrasch-Thehillim on Ps. 21, says: "The Messiah is called by the Name of the Deity, for it is written: And behold how they shall call Him: *Jehovah* our Justification."

The Talmud, tr. Sanhedrin, fol. 99 recto, teaches, through Rabbi Solomon Yarhhi, that "God the Holy One, blessed be He, will Himself reign over Israel, and He ALONE will *redeem* us" (Drach: Harmonic, vol. 2, p. 389).

Both the Medrasch-Yalkut on Zach. 9' 9 and the Medrasch-Thehillim on Ps. 31, teach as follows: "What is the price of the redemption of the children of Israel? *God himself!* God said to them.....before the coming of Messiah you were saved by *men* only.....and your saviours being men *only*, you relapsed into servitude. Far otherwise shall it be in the age to come, at the advent of the Messiah; THEN *I Myself* will save you and you shall no longer fall back into bondage, for it is written (Is. 45' 17): Israel is saved *by Jehovah* with an eternal salvation" (Ibid. p. 401).

Therefore, according to the old Synagogue, Messiah will be Jehovah or God himself—and the names Messiah, Saviour, Redeemer, Jehovah or God—are all, scripturally and traditionally, identical terms to designate God in Essence (Jehovah) and the Messiah, who, consequently, is God in Essence.

[70] The Synagogue will now inform us that the Messiah who is to save Israel is God and the Word of God.

Deut. 33' 29: "Happy art thou, Israel: who is like to thee, O people that art saved *by Jehovah?*"

Chaldaic Paraphrase of Jonathan-ben-Uzziel on the above text: "O thou people redeemed by the name of *the Word* of Jehovah!" (Drach: Harmonic, vol. 2, p. 400).

In Is. 60' 16 we read: "And thou shalt know that I am Jehovah thy *Saviour* and the Mighty One of Jacob is thy *Redeemer.*" Chaldaic Paraphrase of the Synagogue: "And I will redeem them by *the Word* of Jehovah their God" (Ibid. p. 402).

Is. 45' 22: "Be converted unto me and you shall be saved, O ye of the ends of the earth." Chaldaic Paraphrase: "Be converted to *My Word.*" (Ibid. p. 402).

[71] The Commentary Minhha-Ghedola, in the Great Rabbinic Bible of Amsterdam, has the following:

"The former *rescues* of Israel were always followed by servitude. But it shall not be so in the days of Messiah. 'The Lord will manifest His hand a second time' (Is. 11' 11). *He himself in Person will be the Redeemer*, so that Israel will be saved with an eternal salvation" Is. 45' 17.

Medrasch-Thehillim says on Ps. 18' 51 and on 2 Sam. 22' 51: "King Messiah is to the righteous as a strong tower; for it is written: Jehovah is the tower of the salvation of his King." Therefore, King Messiah is Jehovah, the strong tower of Israel. (Drach: Harmonic, vol. 2, p. 394).

The Talmud itself testifies that the Teacher, prayed and yearned for by Israel, was to be both man and God: he was

to be man, since one of his Messianic names was "the son of David." But He was to be, moreover, God in Person.

The Medrasch-Thehillim on Ps. 36, says, or rather, cries out impatiently: "We no longer will have any man as our teacher (Hebrew: enlightener) upon earth. Let God *himself* teach (Hebrew: enlighten) us; for it is written (Ps. 118' 27): Let God Jehovah enlighten us" (See Rabbinic text in Drach's Harmonie, vol. 2, p. 390).

[72] The old Synagogue plainly taught the pre-existence of the Messiah previous to His manifestation as the Son of David, i.e., as God Incarnate. Rabbi Ob. Sophorno, on Ps. 109, says:

"The sacred songster has composed this psalm in view of the Messiah and he says, 'Jehovah said to my Lord, Sit Thou at my right hand'—which means: ...*Do not yet manifest thyself*, but sit thou at my right hand and let the Angels stand at my *left*" (Drach: Harmonie, vol. 2, p. 53).

We are told here that the Messiah was already holding converse with God in heaven before His manifestation or incarnation in this world.

No less distinctly did the Synagogue teach that, *after* His *manifestation*, the Messiah was to sit at the right hand of God whilst "Abraham," says the Medrasch-Thehillim, "shall be at His *left*" (Med. Theh. on Ps. 18: ap. Drach, vol. 2 p. 477).

[73] The Synagogue also taught that Messiah is the Angel of the Covenant and that the same Angel is God himself.

Messiah is the Angel of the covenant:

Rabbi David Kimhhi says on Mal. 3' 1: "The *Lord* you ask for is King Messiah; and He is also the Angel of the Covenant" (Ibid., p. 410).

Messiah is the Angel of Redemption:

Abarbanel sees in the same text (Mal. 3' 1) Messiah as the Angel of the Covenant of "Redemption," and writes: "God said regarding the *redemption* of the people 'And forthwith the Lord whom you crave shall come into His temple.' For, He will be King Messiah and He will be the Angel of the Covenant who will establish on the earth the Covenant of Peace" (Ibid., p. 410).

Messiah is the Angel-Redeemer and the God of Bethel who appeared to Jacob:

Rabbi Moses Nahhmenides, on Exod. 23' 21, says of the Angel of Israel: "The Angel that is promised here to Israel is the Angel *Redeemer* who enshrines in Himself the great Name of God (Jehovah)— ...He is the Angel who said to Jacob, I-am the God of Bethel (Gen. 31' 11, 13), i.e., the God of the house or household of God; for it is the wont of kings to dwell in their own palaces. But Holy Writ calls Him Angel or Legate, because the government of this world belongs to *this Mode* of the Deity" (Ibid. p. 413).

We see here that the Angel of Israel is the Angel who appeared to Jacob, the Angel Redeemer, the God of Bethel, i.e., the God of the Essential Household or Family of God (the Blessed Trinity), a "Mode of the Deity"—in a word, God of God, one of the Divine tri-personal Essence.

[74] Messiah who appeared to Jacob is the God of Angels: Writes Aben-Ezra in his commentary on Os. ch. 12:

"God hath revealed to Moses the name of the Angel who spoke to our patriarch (Jacob)—and hath taught him that *He is the God of Angels and the object of their adoration*: hence He is commemorated as JEHOVAH" (Drach: Harmonie, vol. 2, p. 409).

Evidential Force of the Last Three Quotations:

The last three quotations plainly state four things, namely, (a) that "Messiah" is "the Angel of the Covenant" (Kimhhi and Abarbanel); (b) that the Angel of the Covenant (Messiah) is the bearer of "Redemption" (Abarbanel), or "the Angel Redeemer" (Nahmenides); (c) that the Angel Redeemer (Messiah) is "the very Angel that appeared to Jacob" (Nahmenides); (d) that "the Angel who appeared to Jacob" (Messiah) is "the God of Bethel" (Nahmenides), "the God of Angels and the object of their adoration" (Aben-Ezra).

Therefore, according to the old Synagogue, Messiah is God, the God of Bethel, the God of Angels and the object of their adoration.

[75] Rabbi Samuel Edels, in his notes on the Talmud, tr. Sanhedrin fol. 104, thus emphasizes the doctrine of the Godhead of Messiah: "And His name shall be called, the Wonderful...the *Mighty God*, existing eternally, etc.—ALL these names admirably fit the Messiah" (Ibid., p. 91)

Therefore, according to the Synagogue as well as according to the prophet Isaiah, the Messiah is "the Mighty God" himself "existing eternally."

The clear acknowledgment of the Divinity of the Messiah marks almost every page of the old Hebrew tradition.

Mal. 3: 1: "Behold, I will send my Angel...and the LORD whom ye seek shall suddenly come to his temple, even the Angel of the Covenant whom ye delight in."

Abarbanel, on the text just quoted, says that the term "Lord," in Hebrew *Adon*, signifies "the revered Name," i.e., Jehovah—and designates the Messiah (Ibid., p. 410). Therefore, according to the Synagogue, the Messiah is the Lord himself; he is Jehovah or God himself; and, moreover, there exists a plurality of persons in the Lord God Jehovah, since, here, distinct mention is made of the Person of Jehovah the *Sender* and of the Person of Jehovah the *Sendee* or Sent, the Angel, the Messenger, the Messiah, in short (See Pusey's 8th and 9th Lectures on Daniel).

[76] So thoroughly convinced was the Synagogue of the essential divinity of Messiah that she regarded as perfectly interchangeable the two phrases "Jehovah our just One" and

"Messiah our just One." The reader will find a list of authorities, covering several pages, in Drach's Harmonie, vol. 2, pp. 392-5.

The scriptural Hebrew word translated "Just," in the above phrases, is a further proof of the Divinity of Messiah—since it confessedly means not only one who is just, but one who is the Justifier, nay, Justification itself. Jehovah or Messiah our Just One, signifies, therefore, "Jehovah or Messiah our Justification."

Similarly the Hebrew word for "help," in connection with Jehovah or Messiah, signifies both "help" and "helper," "the Saviour" and "Salvation" itself (Is. 51' 5; 52' 11; Jer. 23' 6; Dan. 9' 24: ap. Drach, vol. 1, p. 97).

The Synagogue delights in calling Messiah: "Our just One" as well as "Jehovah." Rabbi David Kimhhi, in his commentary on Jer. 23' 6, says very distinctly: "Israel will call the Messiah: Our just one." And the Medrasch-Rabba says no less explicitly: "What is the name of King Messiah?... *Jehovah* is His Name, for it is written (Jer. 23' 6) 'And this is how they will call Him: *Jehovah our Just One*'" (Medrasch-Rabba on Lamentations, fol. 68, col. 2, ed. Amsterdam: ap. Drach, vol. 2, p. 395).

[77] The Synagogue repeatedly teaches three things regarding Messiah: she teaches (a) that Israel shall be redeemed and saved by Messiah; (b) that Messiah is the Word of Jehovah; (c) that the Word of Jehovah is also God himself.

(a) Writes Rabbi Solomon Yarhhi in his commentary on Dan. 8' 14: "Israel shall be redeemed and saved with eternal salvation by our King *Messiah*."

(b) Who is the Messiah who will save with eternal salvation? Jonathan-ben Uzziel replies, in his Paraphrase on Is. 45' 17: "Israel is redeemed with an eternal redemption by *The Word of Jehovah*."

(c) And who is the Word of God or Messiah? The same paramount authority tells us, here, and in his Paraphrase on Deut. 33' 29, that Messiah or "the Word of Jehovah" is "Jehovah" himself. (Drach: Harmonie, vol. 2, p. 400-1). And yet Jehovah-the-Word is, according always to the Synagogue, a distinct Person from Jehovah the Father—since, according to her own language, the Father "said to His *Word*"—addressing Him as a distinct Person—"Sit Thou at my right hand" (See the Hebrew text of this passage in Drach's Harmonie, vol. 2, p. 478).

Again and again does the Synagogue affirm the essential Godhead of Messiah—so much so that she does not hesitate to substitute for the Incommunicable Name of Jehovah the very name which she herself bestows on Messiah, the name of **THE WORD**.

[78] The Messianic name "The Word" is substituted by the Synagogue as a perfect equivalent for the name of Jehovah and for other unmistakable names of God Himself, in the following passages of the Pentateuch:

Gen. 1' 27, 28;—3' 8, 9, 22, 23;—5' 24;—6' 36;—8' 21;—15' 6;—17' 7;—18' 1;—19' 24;—20' 21, 22;—21' 33;—22' 4, 14;—26' 11, 30;—28' 20, 21;—30' 22;—48' 49—35' 9;—38' 25;—48' 21.

Ex. 2' 25;—3' 14;—14' 9, 15;—16' 8;—19' 3 (ed. of Nimeses), 17;—20' 1;—29' 43;—32' 20, 21, 22.

Levit. 24' 12;—26' 11, 30, 46.

Numb. 9' 18, 23;—11' 20;—14' 9;—22' 18—23' 21;—24' 6, 13.

Deut. 1' 27, 30, 32, 43;—2' 7—3' 12;—4' 24, 32, 33, 36, 37;—5' 5;—9' 3, 18, 23, 24, 26;—18' 16, 19;—20' 1;—26' 14;—27' 17, 18;—31' 6, 8;—32' 48; 33' 2, 7. (See Drach, vol. 2, p. 404).

In her Paraphrase of the above Scriptural passages alone, the Synagogue declares no less than *eighty times* the absolute divinity of Messiah, whose Divine Personality, as we have just seen, she recognizes as distinct from that of Jehovah the Father.

III.

According to the Synagogue, Messiah is the Eternal Son of God:—

[79] As the Son of the Almah or Virgin, Messiah is prophetically called "the fruit of the earth" out of which God formed the body of Adam; as the eternal Son of God, Messiah is prophetically called "the Bud of Jehovah:" *Is.* 4' 2.

"The Bud of Jehovah," says Rabbi David Kimhhi in his commentary on this text, "is Messiah (who is also) the Son of David.....(for) the fruit of the earth is likewise to be understood of Messiah" (Drach: Harmonie, vol. 2, p. 454).

Rabbi Isaac Arama, in his commentary on the 47 ch. of Genesis, says of "Messiah our Justification:"

"From of old and before the existence of the sun His name is *the Begotten One*"—i.e., "the Son of God the Holy One" (Drach, vol. 1, p. 396), consubstantial with God (*ibid.*, p. 188)—"For, even *before* the creation of the sun, the name of our Messiah was strong and solid and *He was seated at the right hand of God*" (Drach: Harmonie, vol. 2, p. 52).

Speaking of the Messiah as the Angel of the Covenant, the Angel-Redeemer, etc., Rabbi Behhai, in his commentary on the 33rd ch. of Exodus, says that He emanates from God. "The voice of that Angel is the Word of God. He who sends (Him, viz., the Father) inspires; and the One sent (Messiah or Schiloah) is inspired, for *He emanates from God*, even as, in the creation of the lower world, woman emanates from man." (*ibid.*, p. 415).

In mystical language, Messiah, i.e., the One Sent, the Angel Redeemer, may be said to emanate from God by His eternal filiation.

[80] Rabbi Simeon, explaining the words, Let us make man, says:

"These words were addressed to the *Father* by the *Framer* from above...by the *Celestial Wisdom*...the *King of the earth*—by Him, in short, who says of Himself: And I was the *nurseling* (the Son) of the love of Jehovah": Prov. 8' 30. (Zohar on Genesis, fol. 26, col. 102: ap. Drach, vol. 1, p. 430).

The Chaldaic Paraphrase of Jonathan-ben-Uzziel, on the Hagiographa, has the following:

"Ps. 2: Jehovah said to me, Thou art my Son: these two, Father and Son, are Three in union with a Third Person. And these three are but one substance, one Essence, one God" (Ibid., p. 188).

The same Targum paraphrases as follows the trisagion of Isaiah 6' 3 ("Holy, Holy, Holy the Lord God of hosts"): "Holy the Father, Holy the Son, Holy the Holy Ghost" (Ibid., p. 190).

We have just shown that the Synagogue recognizes Messiah as "the Bud of Jehovah," "the Nurseling of His love," "the Begotten One," "the Son" forming but "one substance" with the Father and with "a Third Person."

[81] Rabbi Solomon Yarhli, in his commentary on Micah 5' 2, speaks as follows of Messiah and of his eternal filiation as the Son of God: "Yet out of thee shall come forth the Messiah, the Son of David...whose going forth (generation) has been from of old, *from the days of eternity*, as is written: Before the birth of the sun His name was the Begotten One" (Drach, vol. 2, p. 68). The going forth or generation of the Son is "from the days of eternity," i.e., eternal, without beginning and without end.

The Thikkune-Zohar, fol. 12 recto, edition of Thessalonica, proclaims the Son of God worthy of adoration: "Thou thyself," it says, "thou thyself, O Son, O faithful *Shepherd*, art the object of these words of the Psalmist (Ps. 2' 12), 'ADORE THE SON; thou art the Teacher of Israel: the Teacher upon earth, the Son in heaven, the Son of God the Holy One'" (Drach, vol. 1, p. 396).

In view of such precious testimony, what a heart-melting force we feel in the words of our Blessed Lord to the Jews: "I am the good Shepherd"—(John 10' 11)—i.e., I am the good Faithful Shepherd of your own Divine tradition—the Faithful Shepherd longed for by your Fathers—the Good Shepherd of your own deep yearning expectation.

[82] The Zohar—fol. 63, col. 250—tells us of Messiah, the Eternal Son of God, that He is "the personal image of the Ancient of Days," i.e., of the Father. (Drach: Harmonie, vol. 2, p. 92).

We learn from the Synagogue that the Messiah is no mere child of God like the rest of men, i.e., in the sense of being indeed the *created* image of the Father, but not of the same substance with the Deity. The Synagogue teaches that the Christ or Messiah is "the Begotten One" (Ibid., p. 52)—"the Son of God the Holy One" (Id., vol. 1, p. 396);—"whose generation is from the days of eternity" (Id., vol. 2, p. 68);—"who even before the creation of the sun was seated at the right hand of God" (Ibid., p. 52);—"that He is "but one substance, one Essence, one God with the Father and with a third Person" (Id., vol. 1, 188);—"that of this Christ or Eternal Son of God, God himself said: "Think *not* that this Angel is God to the exclusion of Myself since...all is comprised in the unity without any division whatsoever" (Id., vol. 2, p. 414);—"that this Son of God or Christ has the power of forgiving sin because He is no created Angel, but the Messenger or Angel who belongs to "the Divine Essence" (Ibid., p. 414).

Consequently, the current Jewish and rabbinic expression "Christ the Son of God" meant traditionally, in the creed of the Synagogue, the co-Eternal and consubstantial Son of God. This accounts for the charge of *blasphemy* so vociferously preferred against Our Lord the moment, in response to the solemn adjuration of the High Priest, He declared Himself to be "the Christ the Son of God." See Mat. 14' 33;—26' 63;—27' 54; Luke 22' 70; John 1' 49; Acts 9' 20.

IV.

According to the Synagogue Messiah is both God and Man, or God Incarnate:—

[83] Unadulterated Jewish tradition is a mine of inexhaustible depth and richness. Among other priceless truths we gather from it that, whenever Holy Writ speaks of *the Face of God* a. . . whenever the text lends itself to such interpretation, the term Face of God designates the Messiah as eternally predestined to be the visible manifestation of Jehovah, even as the human face is the manifestation of the soul. Our Lord referred Philip to this beautiful traditionary revelation when He told his apostle (John 14' 9) that whosoever sees the Christ sees the Father—i.e., sees the visible image, the Face of the eternal and substantial image of the Father. On this point, as in so many others, the Synagogue is at one with the Church. The reader will find the testimony of the Synagogue in Drach's Harmonie, vol. 2, pp. 409-420.

We have just heard her affirm, over and over again, that Messiah is God himself. We will now hear her formal asseveration that the same Messiah is man at the same time.

The Chaldaic Paraphrase of Zach. 6' 12 reads as follows: "Behold the *man* who is called the Messiah" (Drach, vol. 2, p. 45). Messiah is, therefore, man as well as God.

[84] The holy prophet Isaiah says of "the little Child" to be born of "the Virgin" that He shall be rightly called "the Wonderful, the Mighty God, the Father of Eternity, the Prince of Peace," Is., ch. 9: ap. Drach, vol. 2, p. 30.

"All these names," says the Synagogue, "admirably fit the Messiah"—therefore, the Messiah is both the "little Child" born of the Virgin, and "the Mighty God, the Prince of Peace" (Rabbi Samuel Edels' Notes on the Talmud, tr. Sanhedrin, fol. 104: ap. Drach, vol. 2, p. 91).

The rabbinic, as well as Scriptural, mention of His human birth from a virgin-daughter of Eve accentuates admirably the perfection of His human nature.

We read in the prophet Daniel (7' 13, 14, 27) that the Son of Man will be presented to the Ancient of Days and that "all nations and all peoples and all languages shall adore Him"—shall worship Him as God. For, the Hebrew word used here by the prophet is the term used for the supreme adoration due to God alone. "It is the same word under which the three youths had refused the worship to Nabuchodonosor's image: Daniel 3' 12, 14, 17, 18, 28. It is used of Daniel's worship of the true God: Daniel 6' 17' 21. [See also Dan. 7' 26].—Artaxerxes uses the *verb*, of those who serve God in His temple (Ezra 7' 24), and the *noun*, of Divine service" (ibid., 19): Pusey's Lectures on Daniel, New York, A.D., 1891, page 133: Drach's Harmonie, vol. 2, p. 480.

[85] Now, who is the Son of Man who is to be adored as God himself is adored? Rabbi Saadia Gaon, or rather the whole Synagogue, replies with reiterated emphasis: "He is the Messiah our Just one."

Talmud, tr. Sanhedrin, fol. 98 recto;—Medrasch-Yalkut, 2nd part, fol. 85;—Rabbi Solomon Yarhhi on Daniel;—Rabbi Ibn-Yehhai, ibid;—Rabbi Saadia Gaon, ibid;—Aben-Ezra, ibid;—Rabbi Yeschna, quoted by Ezra;—Rabbi Abr. Seba, in the book Tseror-hammor, section Berescheeth: ap. Drach, vol. 2, p. 480.

[86] Osce 11' 3: "In funiculis Adam traham eos: I will draw them with cords of a man, with bands of love." It is a fact of startling significance that, in Hebrew, the root "Basar," which means *flesh*, is the common basis of the two verbs "to in-flesh one's self" and "to announce the glad tidings,"

which is the etymological meaning of the word "Evangel," (anglice) "Gospel" (Drach's First Letter, p. 64 and Harmonie, vol. 1, p. 101).

The wondrously significant Hebrew root (basar) stands as a reminder of the prophetic truth that the in-fleshing, or incarnation of God, was *destined* to u-her in "the good tiding," the Evangel, the Gospel.

Isaiah 26' 4: "Trust in Jehovah for through Jah hath Jehovah created the worlds."

The Synagogue saw a great ineffable mystery in the Divine Name of God "Jah." Jah. says Catholic tradition, means Jehovah "abbreviated"—God abbreviated, so to speak—Jehovah making himself little, becoming "a little child" (Is., ch., 9' 6), the better to be known and loved and embraced by humankind. See Lémann's La Vierge et l'Emmanuel, p. 550-1, on Is. 12' 2; 26' 4; Drach's Harmonie, vol. 1, p. 361.

[87] The great and saintly Jewish scholars who gave the world the Septuagint version of the Bible centuries before the advent of the Redeemer, recognize the Messianic prophecy of Osee (9' 12) in which Jehovah says of the Jews: "My flesh shall come from them." Hebraice, "Bessari mehem," Grace, "Sarx mou, ex auton," says the Septuagint. In other words "as God Incarnate, Jehovah in the flesh, I shall be of Jewish blood." The Jew Theodotion agrees with the Septuagint: "Septuaginta et Theodotion," says S. Jerome "transtulerunt, Caro mea ex eis," literally, "My flesh from them." (S. Jerome: Comment. in Os.--ap. Drach, vol. 2, pp. 481-2).

Rabbi David Kimhhi acknowledges, implicitly, that Messiah is both the Son of God and the Son of David—i.e., God and man. "The Bud, or Shoot, of Jehovah," he writes, "is Messiah the Son of David" (Ibid., p. 454).

Now, Jeremiah, whom our rabbi quotes here approvingly, of course, says that the "righteous shoot" raised up to David, i.e., the Son of David, is God in person, since He shall be called by the Incommunicable Name of Jehovah. Here is the text of the prophet; "I will raise up to David a just Branch (or a righteous shoot)...and this is the name that they shall call Him: *Jehovah* our just one"—or righteous one (Jer. 23' 5, 6: ap. Drach, vol. 2, p. 332).

[88] Keep in mind always that the Synagogue, like the early Church, had her Discipline of the Secret which allowed her Doctors to express themselves only in figures and parables and suggestions and intimations and hints only, regarding the deepest mysteries of the Faith. They were not permitted to shed on those mysteries the full light of the Christian noon-

day; but even through the twilight they shed, the initiated could easily discern, as we do, the mysteries of the Trinity and of the Incarnation.

With regard to the Discipline of the Secret, in the Synagogue, see Drach's Harmonie, vol. 1, pp. 187, 193, 199, 281ff; 373—412; vol. 2, p. 57.

To illustrate: the Synagogue teaches that the "Beginning" mentioned in the first verse of Genesis, *is* Jehovah or God himself—the Word of God—the Celestial or Eternal Wisdom,—the Messiah in Person. Consequently, the Scriptural terms—the "Beginning," "Celestial Wisdom," "Eternal Wisdom," "the Word," "the Word of Jehovah," "Jehovah," "Messiah"—are interchangeable, and designate the same Divine Person of the Christ or Messiah.

Such is the explicit testimony of the Synagogue: Zohar on Genesis, fol. 1, col. 10, 11; fol. 8, col. 30; fol. 15, col. 58; fol. 20, col. 79; Rabbi Ob. Sophorno on Ps. 110; Chaldaic Paraphrase of Jonathan-ben-Uzziel on Ps. 110—ap. Drach, vol. 1, pp. 290-2; vol. 2, pp. 404, 477.

[89] The same Synagogue also teaches that the self-same Beginning or Word of God or Messiah, etc.—is both visible and invisible—i.e., visible in His humanity and invisible in His divinity; and that the two natures in Him, both the divine and the human, belong to one only, viz., to the Person of the Beginning. We quote:

"There are in the Beginning *two*" (natures) "that are united together; two points united, one of which is hidden and invisible" (the divine nature); "whilst the other openly manifests itself" (the human nature). "And because they are inseparable, the term Beginning is in the singular, one and not two"—i.e., one Person only, not two, though there are two natures in Him. "He is himself His own Name"—i.e., He is Himself Jehovah, which is His Name. "And His name is one, as it is written (Ps. 83' 19), And let them know that Thou alone art named *Jehovah*" (Zohar on Genesis, fol. 8, col. 30: ap. Drach, vol. 1, p. 290).

[90] The same authority says: "The Wisdom from above is the Beginning; and the Wisdom from below is also the Beginning"—i.e., both natures, the divine from *above*, and the human from *below*, belong to the one Person of the Beginning or Word of God (Ibid., fol. 20, col. 79: Drach, vol. 1, p. 293).

The Zohar—fol. 48, col. 190—explicitly teaches that Jehovah or God himself, is also man. "The good MAN," it says, "is the Most Holy One, blessed be He, who is called

good as it is written (Ps., 145' 9), Jehovah is good to all" (Drach, vol. 1, p. 299).

The Medrasch-Ruth of the Zohar—on Genesis, fol. 15, col. 61—says of God: "Yod, Heh, Vav, Heh (Jehovah) is called *Adam*...Jehovah is named Adam"—i.e., God in Person is the new Adam, the Saviour and Redeemer of the first Adam and of his fallen and lost race. (Drach, vol. 1, p. 393-4: Zohar, 1st part, fol. 16, col. 61; Zohar. Hadasch, fol. 61, col. 3).

[91] The blessed name of the Good Shepherd, in which our adorable Saviour took special delight, was not unknown to the Synagogue (as shown above) which calls the Messiah by that name. After telling us that the Messiah is to be adored as the Son of God mentioned in Ps. 2' 12, she adds: "The faithful Shepherd has two natures," Hebrew, *faces*—"one *celestial* and the other *earthly*" (Thickkune-Zohar, fol. 12 recto, ed. Thessalonica: ap. Drach, vol. 1, p. 395).

We have seen already that the two letters "H.," in the Incommunicable Name of Jehovah, stand for the two natures in the one Person of the Son of God. In confirmation of this truth the Zohar says:

"Rabbi Juda said: there be two "H.'s," the one celestial and the other terrestrial, *and it is ever the same Person*" (fol. 30, col. 118: ap. Drach, vol. 1, p. 398).

[92] Holy Writ's account of man's creation is—in the revealed tradition of the old Synagogue—a clear prophetic figure of another creation inconceivably higher and sublimer, *viz.*, the creation of the archetype and true Adam, the Messiah who is Scripturally and rabbinically called "the eternal Just one," i.e., our eternal justification.

Rabbi Moses Alshehh, on Sam. 7' 10, says that the ladder seen by Jacob, in a vision, is a figure of the Christ or Messiah—because, to quote his own words, "that Ladder unites the Above with the Below"—i.e., unites heaven and earth, even as the Christ unites in his Divine Person God and Man whose body was formed out of the earth (Drach, vol. 2, p. 466).

The Synagogue sets forth as follows the eternal sonship and the sacred humanity of the second Adam, the Messiah:

"And God Jehovah formed the Adam, *viz.*, the *eternal* just one. He formed him by a celestial formation and by an earthly formation."

The celestial formation indicates the eternal sonship, and the earthly formation, the sacred humanity of the Saviour (Thikkun 60th, fol. 116 verso: ap. Drach, vol. 1, p. 402).

The Thikkune-Zohar—commenting the verse "Let us make man," i.e., as stated above, "Let us make the Messiah as the true Adam"—intimates the hypostatic union of the two natures in Messiah, in these words: "Let us make man and let him be *associated* unto Ourselves" (fol. 34 recto; ap. Drach, vol. 1, p. 430).

[93] The inspired teaching of the ancient Synagogue reckoned three temples, viz., the temple of Solomon, the temple of Esdras, and the *living* Temple, Messiah or God manifest in the flesh. Our Lord referred the Jews to this divine tradition respecting the third or the living Messianic Temple, when He said to them: "Destroy *this* Temple and in three days I will raise it up." (John 2' 19).

"*This last Temple*," says the Synagogue in her veiled yet transparent language, "*shall not be a structure of stones*, but shall be fashioned in heaven by Jehovah himself"—i.e., the human soul of Messiah shall be created in heaven. "For," adds the Synagogue, "the edifice worthy of being the *eternal* abode of God is not that which *we* might build ourselves now, but that which is *spiritual*," i.e., the Godhead of the 2nd Divine Person. "God will cause it (the Godhead) to come down from heaven and will *clothe* it *here below*," i.e., with the human form. "Such is the meaning of these words of the Lord (2 Sam. 7' 10), And I will dispose a place for my people Israel. That is to say, that which now is not a *place*," falls not under the senses, "for it (the Godhead) is wholly spiritual in the heavens and has nothing material, that same (Godhead) I will cause to be a place upon the earth, in favor of the Israelites, my people. I will *clothe* it (the Godhead, with a human soul and body) so that it may be within their (material) reach, since they themselves are *material*."

(Rabbi Moses Alschehh on 2 Sam. 7' 10;—Rabbi Abarbanel on Is. 12' 6;—Rabbi Isaac Arama in his Akedat-Yitshhak;—Medrasch-Rabba on Numb., ch. 16 and on Lament. 1' 16;—Drach, vol. 1, pp. 465-7; vol. 2, p. 105, p. 468, p. 470-3).

[94] The long passage just quoted throws a truly *Christian* light on the following words of Rabbi Isaac Arama, who says: "We find in IIoly Scripture *three* abodes of the Deity, and the third is one that will be constructed by the Lord *himself*. This last one, as we have proved, is the object of the whole book of Ezechiel and of all the predictions of the prophets."

Now, what is the object of all the prophecies and at the same time, says Rabbi Arama, the third abode or Temple built by the Lord *himself*? The Talmud answers: "the Messiah" (tr. Sanhedrin, fol. 99 recto;—tr. Schabbat, fol. 63 verso;—tr. Berahhot, fol. 34 verso: Drach, vol. 1, p. 57; vol. 2, p. 473).

Therefore, this prophecy of Mal. 3' 1: "The Lord whom you desire...the Angel of the Covenant whom you long for shall enter into his *temple*"—means: the Messiah shall enter, not into "a temple of stones" (see quotation above), but into the living Temple of His body, of his blessed Humanity, i.e., the Messiah will incarnate Himself and become man. "The Lord whom you desire," says Rabbi Kimhhi, "is King-Messiah" (Drach, vol. 2, p. 410). And the same Messiah, or Lord, or

Angel of the Covenant or of the Face of God, is (says the Talmud) God himself together with Him who sends Him (Sanhedrin, fol. 38 verso). "He is," says Rabbi Behhai on Exod., ch. 33, the Angel that belongs to "the Divine Essence," and who has "the power to forgive sin"—a power which "Angels that are not of the Divine Essence" have not. (Drach, vol. 2, pp. 413-4).

N.B.—Two Angels only are "of the Divine Essence," i.e., consubstantial with the Eternal Father, namely, (a) the Son, or second Divine Person, who is the Messenger or Angel of the Father; and (b) the Holy Ghost, or third Divine Person, who is the Messenger or Angel of the Father and the Son.

It is a fact very strangely ignored, though of vast significance, that *before* his incarnation, the Divine Person of Messiah was pleased to honor both the Angelic and the human creation, (a) by assuming the functions and the very name of "Angel," as the Messenger of the Father: and (b) also by assuming the human *form* only, in order to manifest Himself occasionally to His saints, centuries before He became flesh of our flesh and soul of our soul.

In his Incarnation, Messiah did, in a measure, assume the angelic or spiritual nature in assuming our own, since the human soul belongs essentially to the order of immortal spirits.

[95] The third Temple, "eternal and imperishable," says Rabbi Arama—eternal in his Divinity, imperishable in his humanity—is Messiah himself. Yes, Messiah in His sacred humanity fashioned by the Holy Ghost, out of the purest blood of the ever-immaculate and ever-virgin Mary.

Again and again does the Synagogue attest that God will manifest himself as man:—

A most ancient Hebrew commentary on Leviticus, the Siphra or Law of the Priests, written in the first century of the Christian era, says on Levit. 26' 11-12:

"In the days to come the Lord will walk among the righteous that He may rejoice with them. Yes, the righteous will SEE Him and will fear at sight of Him. But the Lord will tell them: Fear not, because of Me, for I am *the like of you* (i.e., a man). Know ye that I am your God and that you are my people" (Thorath Cohanim-Siphra—ap. Lémann's *La Vierge et l'Emmanuel*, p. 133-4).

[96] Levit. 26' 11-12:—

"And I will walk among you."

"This means," says Rabbi Moses Gerundensis, "that such a thing shall happen in the days of Messiah. Then *the little children* in Israel *will point out God to one another with the finger*, as was prophesied by Isaiah (Is. 25' 9) 'And they shall say in that day, *Look!* this is our God; we have waited for

Him, and He will save us: *this* is the Lord, we have patiently waited for Him'" (Ibidem).

It is of the God Man—of God Incarnate, that the Zohar says with such startling directness: "The *Man* who is THE HOLY ONE FROM ABOVE, governs all. He it is that *gives soul and life to all beings*" (Zohar, first part, fol. 64, col. 256: see Rabbinic text ap. Drach, vol. 2, p. 419).

Compare the Zohar with Mat. 27' 18: "All power has been given Me in heaven and on earth."

God manifest in the flesh was, therefore, not unknown to the Synagogue but formed together with the Trinity the *mysterious* part of her creed—which creed was, in its divinest and briefest and secretest form, the very name of God, the Tetragrammaton: JEHOVAH.

Adverting to the *visible* manifestation of Messiah, God Incarnate, as the only "Key" (Is. 22' 22;—Apoc. 3' 7) that unlocks the door of Prophecy—a great convert from Judaism, who is to-day one of the glories of the Church of France, the saintly Abbé Joseph Lémann, exclaims with emotion: "Ah now, now at last, I understand a text of the prophet Isaiah which had before (my conversion) always appeared very mysterious to me—this text: 'And thy *eyes* shall *see* thy Teacher' (Is. 30' 20)...Not only shall thy ears hear Him, but thy *eyes* shall SEE Him" (Les Nations Frémisantes contre Jésus-Christ et son Eglise, etc.—2me Discours).

[97] The Synagogue held that one of the Scriptural names of the Messiah was "Rock" or "Stone"—and she applied to Him the promise of Jehovah in Isaiah 28' 16: "Behold I will lay a stone in the foundations of Sion, a tried stone, a corner stone, a precious stone, founded in the foundation"—a text which she paraphrases as follows: "I have raised up the King Messiah to be in Sion a tried Stone" (Rabbi Solomon Yarhhi ad locum: Drach, vol. 2, p. 421).

On the other hand, "Messiah" or "Christ," means "the Anointed;" add it to the Scriptural Messianic name, "Stone," just referred to, and you have "the Anointed Stone;" literally, the Messianic Stone, figured—in its two Messianic names of "Anointed" and "Stone,"—by "the Anointed Stone of Jacob" (Gen. 28th ch.): for, "Messianic" being the anglicised Hebrew form of "Anointed," it follows that "the Anointed Stone" means literally "the Messianic Stone."

[98] Speaking of the Anointed Stone of Jacob, the Synagogue adds: "this is the Fundamental Stone upon which the world was founded...And this Stone *Schetiya* existed *before* the creation of the world...With this Stone did the Lord of the Universe *close* up, from the beginning, *the mouth of the great abyss*" (Zohar, part 1, fol. 54, col. 213; Chaldaic Para-

phrase of Jonathan-ben-Uzziel on Exod. 28' 30: Drach, vol. 2, pp. 233-5).

Now, what is that fundamental Stone "existing before the creation of the world," and "on which the world was founded?" The Synagogue answers, as we have seen, that it is "the Eternal Wisdom, the Principle, the Beginning, the Foundation, the Word, the Messiah" (Drach: Harmonie, vol. 1, pp. 291-2; vol. 2, p. 477).

Therefore, the Synagogue, as well as the Church, regarded the Anointed Stone of Jacob as one of the most striking figures of the promised Messiah. She went further: she taught that the same Messiah, the Living Anointed Stone, would become the living house of God—the living temple of God—a Temple both spiritual and visible, though "it shall not be a structure of stones," she said. That is to say, it will be spiritual as regards the Divine Personality which is its innermost sanctuary, and *visible* as to the sacred Humanity which is to form its external structure. See the witness of the Synagogue, supra n. 93-5.

[99] Finally, as if to dispel every doubt, the Synagogue informs us that it was the Messiah in his Divine Personality, the Angel-God of "the Divine Essence" (Drach, vol. 2, p. 414), who explicitly called Himself House or Temple of God, saying to Jacob (Gen. 31' 11), "I am the God *House-of-God*;" for, such is the only true and exact translation of the Hebrew text, according to that peerless Hebrew scholar, the converted Rabbi Drach (vol. 2, p. 431). "I am the God *House-of-God*"—i.e., I am the God Messiah who will become in due course of time the living and visible house of temple of God foreseen and prophesied by the tradition of Israel. See above, n. 93-5.

V.

[100] According to the Synagogue, Messiah is the Son of a Virgin.

Holy Writ, in its very first mention of the Redeemer, makes use of a unique expression, which it employs no where else and which it applies to no other human being. It singles out the Redeemer from among the rest of men as being exclusively "the seed of the *woman*: *zerang-ha-ischa*" (Gen. 3' 15). And our Lord accordingly calls himself—not the son of a man specifically, not the son of the man Joseph—but the Son of Man generically taken; or rather, "the Son of Adam," "ben-Adam," a generic term which means simply "a member of the human race." To acknowledge and own and express a human paternity, Our Lord should have called Himself—not Ben-Adam, *filius hominis*, as He did—but "ben-isch," *filius viri*, the son of a man. The Greek of the New Testament ren-

ders admirably this momentous distinction by translating every where the "Ben-Adam" used by Our Lord by $\delta \text{ υἱὸς τοῦ ἀνθρώπου}$ *του* $\text{οὐκ ὁ υἱὸς τοῦ ἀνθρώπου}$. (See Drach, vol. 2, p. 342).

[101] Moreover, the Messianic prophecy of Isaiah throws a perfect light on the unique Scriptural term (Gen. 3' 15) just quoted, by declaring positively that the Mother of the Redeemer shall be *the* Virgin. "Behold," says the Hebrew text, "behold the Virgin conceiving and bringing forth a Son"—*ου*, behold a virgin shall conceive and bring forth a son—but "behold one who remains the Virgin whilst conceiving and whilst bringing forth a Son." (Is. 7' 14): Drach, vol. 2, pp. 16, 80, 106; Troisième Lettre, id., p. 20.

Rabbi David Kimhhi says: "The prophet uses two present participles."

See the rabbinic text of the quotation in Drach, vol. 2, p. 80.

[102] Further: the definite article which appears in the Hebrew and in the Greek—but not, of course, in the Latin—text of the prophecy, is of transcendent significance and is treated as such by the profoundest commentators, from S. Chrysostom to the illustrious convert and Rabbi Chevalier Drach (Deuxième Lettre, p. 109). The latter calls it the *soul* of this Messianic passage. And rightly so; for Isaiah says not merely: "Behold *a* virgin," i.e., an unknown and unspecified virgin—but "behold *THE* Virgin— הַעַלְמָה *Tha-Alma*," says the Hebrew: $\eta \text{ παρθένο}$, says the Septuagint—i.e., *the* Virgin prophesied in Eden, by the Lord in Person, to our fallen first parents—*the* Virgin ever since known to tradition and to Holy Writ (Gen. 3' 15)—*the* Virgin significantly designated by the prophet Micah (5' 3) as "*She* who is to bring forth," i.e., as *She* who was, even then, already known to all Israel, both traditionally and Scripturally, as the Virgin divinely predestined to bring forth the Redeemer.

The Adamic tradition of the Virgin-mother underlies, in multifarious and more or less disfigured forms, the religious creed of all mankind (See Drach, vol. 2, p. 225). It flourished among the chosen people of God up to the time of Jesus—and was the more readily professed by the thousands of Jewish converts who enjoyed the enviable happiness of knowing personally and for many years the Ever-blessed and ever-Immaculate Virgin Mary.

It was a proverbial saying among the Jews that the origin, or conception, of Messiah was to be mysterious and past understanding;—that He was to be a *new* creation, "a new creature," says the Medrasch-Thehillim on Ps. 2nd. (See rabbinic authorities in Drach, vol. 2, pp. 37-48).

The Pharisees merely repeated the old, old popular dictum when they said: "When Christ cometh no man knoweth *whence* He is" (John 7' 27). But in what respect was Messiah to be a *new* creation? Not certainly in either the substance or

form of the human soul and body which He united to His Divine Person—since *other* human souls and bodies had been in existence for several thousand years before his advent. The *newness* of the Messianic creation, then, consisted in the absolutely divine *mode* of His conception and birth—since He was to be conceived, not out of nothing, not without pre-existent human materia—but, says the Synagogue, “without the co-operation of man,” and by the sole virtue of divine omnipotence.

[103] Rabbi Mosche Haddarschan, i.e., Moses the Preacher, says:

“On this verse of Psalm 84' 12: ‘Truth will spring out of the bosom of the earth and Righteousness will be visible from the heights of heaven,’—Rabbi Yudan said: ‘It is our Salvation (Messiah) who will spring forth from the earth *by the immediate operation of God.*’ That is to say; as the body of the first Adam was formed out of the *virgin* soil of the earth, so shall the body of the second Adam (who is the New Heaven) be formed out of the *virginal* flesh of Mary, who is the New Earth free from the original curse. (Apoc. 21' 1; 20' 11;—2 Pet. 3' 13;—Is. 65' 17; 66' 22).

Rabbi Yudan adds, about Messiah: “*There will be no one able to name his Father, much less to know Him. It will be a mystery to the people until He himself comes to reveal it*” (Drach, vol. 1, p. 193).

Rabbi Mosche Haddarschan: “*The Redeemer whom, one day, I will raise up among you will be without father*” (Ibid., p. 194).

[104] On the Messianic Psalm 110' 3: “Thy birth,” O Messiah, “from the womb is like the morning dew,” the Talmud of Jerusalem has the following commentary: “Like the dew of the morning, i.e., according to the prophet Micheas, like the dew that *comes from Jehovah.*”

And Rabbi Solomon Yarhhi says on this last verse: “Like the dew that comes from Jehovah and *which comes not into the world by the operation of man*” (Drach, vol. 1, p. 195): i.e., the sacred Humanity of Messiah comes not from *man* but from Jehovah, in that it was formed by Jehovah the Holy Spirit out of the purest heart-blood of the Virgin Mary.

In the “Medrasch echa,” Rabbi Joshua, son of Levi, says—on Jer. 31' 21-22—of the Hebrews:

“They shall be comforted by a VIRGIN, as prophesied by Jeremiah: ‘The Lord hath created a new thing upon the earth: a woman shall compass a man.’ And it is on this account that Rabbi Ana said in the name of Rabbi Iddi: This Man is King Messiah” (Lémann: La Vierge et l’Emmanuel, pp. 113-4).

The famous Medrasch Berescheeth Rabba of Mosche Haddarschan acknowledges the same truth, to wit: that Messiah is to be the Son of a Virgin.

[105] So deeply anchored was the traditional faith of the old Synagogue regarding the virginity of the Mother of Messiah, that certain Hebrew manuscripts, in lieu of the celebrated text of Jeremiah 31' 22, "A woman shall compass a man," bore this most explicit substitute as its perfect equivalent: "A VIRGIN shall compass a Man" (Adrian. Fine: In Judaeos Flagellum ex sac. Scripturis excerptum, printed in 1538, page 50).

[106] And what abysmal depths of meaning does not the Synagogue recognize and signalize in the God-inspired *form* of a solitary letter—in the unique *closed* initial "Mêm" (m) found no where else in Holy Scripture, but in the prophecy of Isaiah on the virginal conception of Messiah!

Initial Mem, in Hebrew, i.e., the letter Mem occurring at the beginning of a word, is always *open* thus M .

The *final* Mem alone is closed, thus M . Never, absolutely never, does this rigid rule of the language suffer any exception. God alone is regarded by the Synagogue as having authority to set this rule aside. The *closed* form of that *initial* Mem in Isaiah 9' 6, thus M , is, therefore, a most startling irregularity—an intentional and God-inspired irregularity, which intimates, *says the Synagogue*, one of the deepest mysteries of divine revelation. What mystery does it portend? The Synagogue replies that it refers to Messiah—to "the Celestial Mother,"—a designation which applies figuratively to Messiah, but is far more irresistibly suggestive of the Virgin-Mother, the Alma of Isaiah—whose Celestial Motherhood and Virginal integrity is so strikingly imaged forth by the inviolate closedness of the Mem—the very letter that begins the name of Messiah and both begins and ends that of Miriam, which is the Hebrew form of Mary's most sweet and blessed Name. (See, for Hebrew and Rabbinic texts, Drach, Harmonie, vol. 2, pp. 56-59).

[107] The denier of Mary's exemption from original sin and of the miraculous conception of the Messiah—is morally beneath the Turk. For the Mohammedan commentator Djelaleddin (on 3rd surate of Koran, vv. 37 and 40)—acknowledges and affirms that Jesus and Mary were both exempt from "the touch of Satan," which *no one else* (he says) can escape; and he owns that Mary's son was conceived "without father." See Arabic text in Drach, vol. 2, pp. 244-5.

CHIEF PROPHECIES REGARDING THE VIRGIN-MOTHER OF MESSIAH:—

[108]

Genesis 3' 15...	Lémann: La Vierge et l'Emmanuel, p. 78
" 4' 25...	Drach: Harmonie, vol. 2, p. 39
" 19' 32...	" " " p. 37
Leviticus 12' 1-4...	Lémann, La Vierge, etc., p. 79
Proverbs 31' 10...	" " " p. 85

- Ruth* 4' 13... .. Drach, vol. 2, p. 38
Psalms 21' 9-10... .. Lémann, p. 82
 " 71' 6 comp. with Ps. 45' 8... .. Lémann, p. 83-4
 " 109' 3... .. Drach, vol. 2, p. 55
Cantic. 1' 1, 2;—2' 8, 9, 10, 14;—4' 12, etc... Lémann, pp. 85-90
Isaiah 7' 13, 14... .. Lémann, p. 95
 " 53' 2... .. Drach, vol. 2, p. 55
 " 66' 5-8... .. Lémann, p. 96
Jeremiah 31' 21-22... .. Lémann, p. 99
 " 31' 21-22... .. Drach, vol. 2, p. 43
Ezekiel 44' 1-3... .. Lémann, p. 100
Daniel 2' 31-36... .. Lémann, p. 107
Micah 5' 1-2... .. Lémann, p. 92
Zachariah 6' 12... .. Drach, vol. 2, p. 55
 Zonar III., 8; cf. Luke 1' 78... .. Lémann, p. 105
 N.B.—The Fathers Lémann (as well as ex-rabbi Drach)
 are distinguished converts from Judaism.

VI.

According to the Synagogue, Messiah was to suffer and be put to death, as our Atoning Victim.

[109] Daniel 9, 26: "Messiah shall be cut off." "The word, *shall be cut off*, never means any thing but excision; death directly inflicted by God, or violent death at the hands of man. It is never used of mere death, nor to express sudden but natural death." See in evidence: Gen. 17' 14;—Exod. 30' 33, 38;—31' 14;—Levit. 7' 20, 21, 25, 27:—17' 3, 9;—18' 29;—19' 8;—20' 18;—23' 29;—Numb. 9' 13;—15' 30;—19, 20;—Exod. 12' 19;—15; Numb. 19' 13;—Levit. 22' 3;—17' 10;—20' 3, 5, 6;—17' 14; 20' 17;—Numb. 15' 31;—Ps. 37' 9, 22, 34;—Prov. 2, 22;—Is. 29' 20;—Os. 8' 4;—Ob. 10;—Mich. 5' 8;—Nahum 2' 1;—Soph. 1' 11;—Zach. 13' 8;—Gen. 9' 11;—Is. 53' 8.—See Pusey's 4th Lecture on Daniel, p. 198, New York, A.D. 1891.

Fortified by the above Scriptural references, the text of Daniel puts beyond cavil or question *the prophecy of Messiah's violent death*.

The Synagogue understood Daniel's prophecy in its obvious sense. The Talmud, tr. Sanhedrin, fol. 93 verso, says:

"It is written of Messiah (Is. 11' 2, 3): 'And the Spirit of Jehovah shall rest upon Him: the spirit of wisdom and of understanding, etc.; and He shall be filled with the spirit of the fear of Jehovah'... Rabbi Alexandri teaches about the second of the above texts, that *God has loaded Messiah with sorrows and sufferings as much as a mill-stone is loaded with grains of wheat*." (See Rabbinic text in Drach, vol. 2, p. 100.)

What a light this rabbinic acknowledgment throws on Isaiah's sacrificial Lamb of God, Is. 53' 4; on the Psalmist's

"They have dug my hands and feet," Ps. 21' 17; on Zachariah's Messianic prophecy, "They shall look upon Me whom they have pierced," Zachariah 12' 10.

[110] Another pregnant saying of the Synagogue sheds a bright Messianic ray upon every Scriptural verse relating to David, and reveals the myriad Messianic prophecies with which the Psalms are filled. We refer to the Rabbinic saying that Messiah, in Holy Writ, is called David both *before* and *after* the death of David: (Talmud, tr. Sanhedrin, fol. 98 verso; and the Medrasch-Rabba on Lamentations 1' 16, fol. 68, col. 3: ap. Drach, vol. 2, p. 461).

Witness, v.g., Psalm 17' 51: "Showing mercy to *David His Messiah*: faciens misericordiam Christo suo David."

As we ourselves, as men, are the continuation of Adam—"we are all *one* Adam, says S. Augustin, omnes nos unus Adam"—so may we say of Messiah, as man, that He is the continuation of David his royal ancestor. He is David continued, as it were, and, therefore, Holy Writ, as acknowledged by the Synagogue, does justly call Messiah "David"—both, we repeat, before and after the death of David himself. Indeed, "David" is one of the Messianic names which Holy Writ particularly delights in. Messiah, then, being David continued, David could and did rightly say of Messiah, his own flesh and blood: "They have dug *my* hands and feet" (Ps. 21' 17). In fact, throughout all his Psalms, David constantly identifies himself with Messiah and mentions as *his own* the words and deeds and passion and death and glory of Messiah.

[111] All the most ancient traditions—says the converted Rabbi Drach—the Chaldaic Paraphrases, the Talmud, the Medraschim—agree in designating the one only and self-same Messiah either as the Son of David or as the Son of Joseph. The Medrasch-Thehillim, on Ps. 92, applies to the Son of *David* the blessing pronounced by Moses upon the tribe of *Joseph* (Deut. 33' 17), because Messiah is also named the Son of Joseph. Nay, the Talmud, tr. Succa, fol. 52 recto, recognizes the DIVINITY of the Son of *Joseph* by ascribing to Him personally the prophetic words of Zachariah: "And they shall look upon Me whom they have PIERCED" (Zach. 12' 10). Now the sacred text puts these very words in the mouth of Jehovah himself.

Therefore, according to the Talmud, Messiah, whom it distinctly calls both the Son of David and the Son of Joseph, is God in Person—GOD wounded and "pierced" in His sacred Humanity.

[112] Evidently, Messiah, viewed in His glorious state, is named by the Synagogue the Son of David, whilst the same Messiah, viewed in his state of suffering and humiliation, is named the Son of Joseph. The Talmud, tr. Succa, fol. 52 recto—leaves no obscurity on this point, for it says:

"Our Doctors teach that which follows: God the Holy One, blessed be He, said to Messiah the Son of David (may He manifest himself nowadays!): Ask of Me what thou desirest, and I will grant it to Thee for it is written (Ps. 2): I relate that which hath become an irrevocable decree. Jehovah said to me: Thou art My Son, etc. And *Messiah* the Son of Joseph, foreseeing that He shall be put to death, answers: Lord of the universe, I ask Thee nothing but life. And God answers Him: Thy father David hath already prophesied respecting thy life, for it is written (Ps. 25' 5): He asketh life of Thee and Thou grantest Him long days for the endless age" (Drach, vol. 1, p. 184).

The Talmud most clearly affirms here that the self-same identical Messiah whom it calls the Son of Joseph is the very Messiah whose father is David, "thy father David."

[113] Finding it impossible to deny the passion and crucifixion of the Messiah without giving the lie to David, Isaiah, Daniel, Zachariah, etc.—the rabbis bethought themselves, at the eleventh hour only, i.e., in the eleventh century of the Christian era, of the clumsy invention of *two* different Messiahs! One these was to be the glorious Son of David whilst the second was to be the ignominious Son of Joseph. Fortunately, their very Talmud, as we have just shown, exposes and annihilates their mendacious fabrication.

But *why* must the Messiah—called by the Synagogue the Son of David as well as the Son of Joseph—suffer and be put to death?

The Zohar replies: Because He alone is the propitiation for our sins. We quote: "Thou, O Son, O faithful Shepherd, Thou art the object of these words of the Psalmist (Ps. 2' 12), 'Adore the Son;' and Thou art the Teacher of Israel: the Teacher upon earth and the Son in heaven, the Son of God the Holy One (may He be blessed!), and the divine glory of Grace; the Messiah, Son of Joseph, *for the sake of whom* it has been said (2 Sam. 12' 13) 'Jehovah hath deleted thy sin, thou shalt not die,' and *through the merits of whom* David hath obtained the remission of his sin" (Drach, vol. 1, p. 306).

[114] Rabbi Behhai, in his commentary on Exod., ch. 33, says of the Messiah: "He is an Oblation" (Drach, vol. 2, p. 415). The Hebrew word "minhha" used here by Holy Writ is of deep import. For it expresses both a bloody sacrifice and the offering or oblation of the bread and wine-libation that accompanied such sacrifices. Once, and once only, and the very first time it is used in Holy Writ, does "minhha" signify the bloody sacrifice offered by Abel, the first figure of Jesus Christ (Drach, vol. 1, p. 117).

According, then, to the force of the text just quoted, Messiah is (*a*) our bloody Sacrifice immolated *once* on Calvary

— and (b) the adorable bread-and-wine offering, the Adorable Oblation, daily accompanying the *once* immolated Victim on our altars.

[115] Rabbi Isaac Arama, in his book "Akedat-Yitshhak," says of God's promise to David (2 Sam. 7' 4, etc.), that it applies chiefly to Messiah, one of whose prophetic names, in Is. 9' 5, is Prince of Peace or Solomon.

"God," says Rabbi Arama, "gives David to understand that the principal object of his prophecy is the Messiah who will spring from the house of David in the course of ages. For the Bud or Shoot of David (Messiah) announced by the prophets, is the one of whom God says: 'I will be His Father and he shall be My Son...*In his...* of atoning victim, I will chastise Him with the lash of mortals, etc., but I will not withdraw my love from Him,' etc. For, sins and transgressions shall be forgiven in those days by reason of the chastisement and of the punishment"—i.e., by reason of Messiah's passion and crucifixion. (Is. 53' 4ff.) Drach, vol. 2, pp. 471 and 462-4.

Therefore, according to the Synagogue, Messiah is the atoning Victim that was to expiate "sins and transgressions."

The Zohar—part 1, fol. 88, col. 352—teaches that the Tribunal, i.e., the Blessed Trinity, has both a blissful side, a jubilee-side and a *sacrificial* side, which it calls "the side of Isaac" (Drach, vol. 2, p. 433).

These words of the Zohar refer us to the teaching of Holy Writ, that all the sacrifices of the old Law were intended to figure the sacrifice of Isaac, who, in his turn, prefigured the Divine Victim of Calvary. For, as Isaac was spiritually immolated on the wood of the holocaust, so was the true Isaac, the Messiah, really immolated on the wood of the Cross. (Levit. 9' 2, 3;—Mich. 7' 20; Cant. Moses 1' 13, etc.—Drach, vol. 1, pp. 16; 110).



[116] The foregoing explains "the prodigious number of prayers" in which the Synagogue implores Divine forgiveness through the merits of Isaac—i.e., through the merits of Messiah prefigured by Isaac. For, the Synagogue most distinctly taught that the only way of salvation, even before the coming of Messiah, was through loving faith and hope, *not* in Isaac himself, but in the Messiah, whom both Holy Writ and the Synagogue herself call, "Salvation." Says Rabbi Samuel Yaphe, in his commentary on the Medrasch-Rabba, on Genesis, ch. 49: "Jacob made an explicit act of hope to teach the Israelites that they must have faith in the Salvation (or Messiah), and that every faithful must say: 'I hope in thy Salvation (or Messiah), O Jehovah;' for such was the means of really participating therein even *before* the time of the coming of the Messiah" (Drach, vol. 2, p. 400).

[117] It being, as we see, the positive and fundamental doctrine of the Synagogue, that sin could only be forgiven in view of the merits of the promised Messiah—she very consistently held that the solemn remission of sin proclaimed annually on the Day of the Atonement was solely due to the future Passion or “mortification” of Messiah, to whom *alone*, she declared, the mortifications prescribed by Levit. 16' 29—had a prophetic reference. “The remission of sins,” she says, “on the Day of the Atonement is effected by means of the *five* mortifications which figure the first ‘H.’ in the Divine Name:” (Rabbi Solomon Laniado, in his commentary on Isaiah, under the title of “Kelipaz:” ap. Drach, vol. 1, p. 297).

Now, in the very language of the Synagogue, the letter Heh in the Divine Name represents “the Son,” “the Eternal Wisdom,” “the Word,” “the *Messiah*.” See above, nn. 46-57. Therefore, the above passage plainly says: “The remission of sins on the Day of the Atonement is effected by means of the five mortifications which figure the Messiah”—the *five* wounds of the Adorable Victim.

The Medrasch-Ruth of the Zohar-Hhadash, fol. 65, col. 3, says:

“From the first ‘H.’—(from the Word or Eternal Son of God)—comes the reconciliation of man...From the second ‘H.’—(from the sacred Humanity of the Son)—come meritorious works and deliverance from sin:” See nn. 46-57: and Drach, vol. 1, p. 397.

[118] The very cross of the Redeemer was toresigned by the Synagogue in the mysterious way she wrote out her own accredited *substitute* for the name of Jehovah. In the ancient manuscripts of the Chaldaic Paraphrases, the four letters (J H V H) of the Divine Name are frequently replaced by three Yods and a Kamets arranged in the form of a cross thus . The three Yods represent the Blessed Trinity, and the Kamets, formed of three points $\cdot\cdot\cdot$ united in the form of a T, represents the individual union and equality between the three Divine Persons; the circle represents their eternity, 

—whilst the cross-like arrangement of the four signs irresistibly suggests the Cross of Messiah.

[119] Not only are the three Yods and the Kamets so arranged as to represent a cross, but the Kamets, by itself alone, forms the same sacred sign—since it is nothing but a “Thau” in miniature. Now the Hebrew letter “Thau” was, originally in the form of a *cross*, thus † or T. That same mysterious Thau or Cross is declared to be *the sign of salvation* by the Holy Ghost himself in Ezechiel 9, 4, in S. John’s Apoc. 7’ 3, and in Exodus 12’ 7. Ezechiel’s evident allusion to the Paschal Lamb makes it equally evident that the blood of the

victim was put in the form of a Thau or Cross "upon both the side-posts and on the upper door-posts of the houses" (Ez. 12' 7).

What a vivid prophecy of the Lamb of God who was to atone for the sin of the world by shedding His own blood on the Cross, so vividly represented by the prophetic Hebrew "Thau!" Most pathetically does John the Baptist allude to the cross or Thau of Ezechiel, and to Isaiah and Jeremiah's "gentle Lamb led to the slaughter," whilst proclaiming the *sacrificial* character of the Messiah whom he sees and points out, in the soul-crucifying utterance: "Behold the Lamb of God, behold Him who taketh away the sin of the world!" John 1, 29; Is. 53' 7; Jer. 11' 19; Ezech. 9' 4).

[120] Did the *modern* Synagogue perceive the suggestive resemblance? Be this as it may, the three Yods expressive of the Trinity no longer appear in her present substitute for the Divine Name (Drach, vol. 1, pp. 367; 497): a substitute which obliterates the two-fold sign of the Trinity and of the Cross.

All the same, the *old* Synagogue teaches that Messiah is the Mediator or "Legate of all that is *above* and *below* Him"—i.e. Legate of the Father "above," to represent Him upon earth (John 5' 36)—and Legate of mankind here "below," as its atoning Victim (Heb. 10' 10), in the sight of Divine Justice. (Drach, vol. 2, p. 419).

We observe incidentally that, during his sojourn in Egypt, Plato became so thoroughly conversant with the Mosaic law that Numenius called him the Greek-speaking Moses. Now, Plato, as a faithful echo of the Synagogue, portrays as follows the Just one, who was the Desire of the Nations: "Virtuous unto death, He shall pass for a wicked and perverse being and, as such, He shall be *scourged*, tortured, and finally *nailed to a cross*" (Rep., l. 2: ap. Drach, vol. 2, p. 273).

[121] "Our Hope," then, "rests upon the wood," in the prophetic words of Job, that grand life-like figure of Messiah (Job 14' 17—ap. Drach, vol. 2, p. 96).

Behold, unfurled on His cross, to use the thrilling expression of the prophet, behold Messiah, "the Root of Jesse, unfurled as the Banner of the Gentiles" (Is. ch. 11—ap. Drach, vol. 2, p. 33). He is indeed the Head and the Banner of the nations, "Caput gentium," and David's prophecy has been fulfilled, "Thou wilt make me the Head of the Gentiles." (Ps. 17' 44.).

Speaking of Messiah the Atoner whom it calls "the Just or Righteous One," "the Lord of the world"—the Medrasch-Yalkut, on Isaiah, ch. 3, says: "Say to the Just one, the Lord of the world, that he is *good* in that which he does for you; for it is written: In this day *he makes atonement for you*" (Levit. 16' 30—Drach, vol. 1, p. 296).

The Zohar, part 3, fol. 94, col. 376, says to the same effect: "*The Messiah, Son of Joseph... will be put to death, and will remain dead till he recovers life, and he will rise up again*" (Drach, vol. 1, 418).

We have shown already that, according to the positive declaration of the Talmud (tr. Succa, fol. 52 recto), Messiah the Son of *Joseph* is the Person of Jehovah who says, prophetically, "They shall look upon Me whom they have pierced" (Zach. 12' 10). See above, n. 111.

[122] The Synagogue taught that :

(a) "the sin of Adam taints his entire posterity, germinally contained in him" (Rabbi Menahem de Recanati : see Rabbinic text ap. Drach, vol. 2, p. 325);

(b) "the death of the soul," as well as of the body, was the result of original sin (Rabbi Joseph Albo, in his book on The Foundations of the Faith, 4th part, ch. 41 : see Rabbinic text in Drach, vol. 2, p. 328);

(c) Messiah the Redeemer, or God the Son, shall absolutely destroy death. The Medrasch Schemot-Rabba, parascha 30, says: "*Messiah* in the days of whom God the Holy One (may He be blessed!) *will absorb death*, for it is written (Is. 25' 28): He will absorb death forever" (Rabbinic text in Drach, vol. 2, p. 41). Compare with 1 Cor. 15' 26, etc.

In his commentary on the second chapter of the prophet Zachariah, Rabbi David Kimhhi repeats that which the prophet himself said, viz.; that *Messiah* in person is the Jehovah Sabaoth who says "You shall know that Jehovah Sabaoth hath sent Me."

[123] On the other hand, the Talmud—tr. Yoma, fol. 85 verso, informs us that the same Jehovah-Messiah is the Fountain of purification from sin, prophesied by Zach. 13' 1, "for it is written: *Jehovah is a baptismal cistern* for Israel:" Jer. 17' 13—ap. Drach, vol. 2, pp. 403-4.

Zohar on Genesis, fol. 70, has the following commentary: "And you will draw water out of the wells of Salvation" (Is. 12' 3), i.e., out of the Saviour's fountains. "These are the sources of grace. The just and pious men rejoiced in that solemnity"—of the flowing of water from the fountain of Siloc—"because it was a *figure* of the favor which the Most High (blessed be He!) will grant, *when He will remove from the earth the impurity of the Serpent*. Then will flow down these pure waters which they will drink" (See Rabbinic text in Drach, vol. 2, p. 355).

[124] The Fountain of Salvation, according to the Synagogue, was to be Messiah himself, and was prefigured by the fountain of Siloc. For Siloc—from the Hebrew Schiloah—means the Messenger, the Ambassador, the Angel, and is the well-known Scriptural name of the Messiah. (See Gen. 49' 10;

Ex. 4' 13, etc., and compare with John 9' 7: Lémann's *La Vierge et l'Emmanuel*, p. 262).

The source whence flows Siloe is still called "the Fountain of the Virgin." The Arabs call it, "the Fountain of Lady Mary: *A'n sitti Miriam*"—(id., p. 256)—thus Siloe impressively proclaims the birth of Messiah from the Virgin.

Siloe figured Isaiah's (Is. 12' 3) Fountain of Salvation, says the Talmud (id., p. 554).

The reader will recall that our Divine Lord proclaims himself (John 7' 37-8) the Fountain of Salvation prophesied by Isaiah (Is. 12' 3) and prefigured by the Fountain of Siloe (John 9' 7)—yea, of Schiloah, i.e., the Fountain of the Angel or Messiah who is Scripturally called the Angel, the Angel of the Covenant, the Angel of the Face, etc.

[125] Profoundly affecting is the commentary of the Synagogue on this text of Proverbs 10' 1: "A wise Son maketh the Father glad: but a foolish son is the sorrow of his Mother." She sees in this last word (Mother) the Atoning Victim of our sins. The better to understand her meaning let us keep in mind that the Son who is the joy of his Father is called by the Synagogue not only "the Eternal Wisdom" (Drach, vol. 1, p. 291)—"the Word" (ibid., p. 492)—"the Nursling" or Son (vol. 1, p. 430)—but also "the Celestial Mother" (ibid.)—This last appellation will help us to realize the deep import and pathos of the Synagogue's commentary, when she says: "The foolish son who is the sorrow of his Mother is man, whose Mother was constrained to expiate sin. Such is the meaning of this verse of Isaiah 50' 1: 'Your crimes have caused the repudiation of your Mother'—or, 'For your wicked deeds have I put your Mother away.'" That is to say:

The Incarnate Word, the Celestial Mother, "the Mother of all men," says the Synagogue (Drach, vol. 2, p. 424), "was constrained" by Her own love—in order to "expiate the sin" of man, her "foolish son"—to become his atoning Victim; to undergo the infinite curse due to sin; to drain the chalice of the infinite desolation and "repudiation" which wrung from the breast of the Crucified the supreme agonizing cry: "My God, my God, why hast thou forsaken Me?" (Mat. 27' 46: Drach, vol. 1, p. 431).

After atoning for the sin of man, the Messiah was to be our Divine restorer and deifier: for, says the Synagogue, "the blessings which Adam, the first man, has lost through his sin, shall be restored at the coming of Phares, who is Messiah" (Marginal Glose of the Mahhazor, Drach's Third Letter, p. 349).

VII.

The Resurrection of Messiah, according to the tradition of the Synagogue.

[126] "The Messiah, the Son of Joseph,"—says the Zohar—"shall be put to death and will remain dead till he recovers life, and *He will rise up again*" (Zohar, part 3, fol. 94, col. 376—ap. Drach, vol. 1, p. 418).

In a passage quoted above but which we must here reproduce anew, the Synagogue tells us that, "Messiah, foreseeing that He is to be put to death"—i.e., Messiah, though prophetically certain that he shall be put to death, prays nevertheless that God may grant him life even after the certain death he foresees: that is to say, Messiah prays that, after his death, God may restore him to life—prays for his own resurrection. And God the Father, in response to His Son's prayer, promises him a glorious resurrection and life eternal. "Messiah, the Son of Joseph, foreseeing that He is to be put to death, says before His face: 'Lord of the universe, I ask Thee nothing but life.' And God responds: '*thy father David* hath already prophesied with respect to thy life, for he said (Ps. 21' 5): 'He asks life of Thee and Thou grantest him *long days* for the age *without end*'" (Talmud, tr. Succa, fol. 52 recto: Drach, vol. 1, p. 184).

The *glorious* resurrection of Our Lord is also forcibly brought to mind by the Rabbinic tradition which says of Metatron—one of the Talmudic names of Messiah—that "His flesh will be converted into fire" (Talmud's Thosephot, tr. Yebamot, fol. 16 verso; tr. Hhullin, fol. 60 recto: Drach, vol. 2, p. 417).

VIII.

The Synagogue's tradition attesting the Miracles of Messiah.

[127] The prophet Malachi mentions "the Sun of Righteousness who *healeth with His rays*." (Mal. 4' 2).

This Sun of Righteousness, says the Medrasch-Rabba on Exod. 21' 23—is "King Messiah" (Drach, vol. 2, p. 428).

The Talmud—tr. Nedarim, fol. 8 verso, and tr. Abodazara, fol. 3 verso and fol. 4 recto—adds that, at the coming of Messiah, there shall take place "the resurrection of the dead" (ibid.)—i.e., according to the teaching of the continuator of the Synagogue, namely, the Catholic Church—the Messiah, at his first advent, will raise up a spiritually dead world; and, at his second advent, at the end of Time, Messiah will raise up all the dead ever swallowed up by the grave.

The Zohar—part 1, fol. 112, col. 448—says: "It is by means of this Sun (of Righteousness) that all men will obtain their cure. What time Israel shall rise up from the dust, how many *lame* and how many *blind* ones there will be among them!" (Drach, vol. 2, p. 430).

The most blasphemous book ever written against our Divine Saviour—the Rabbinic Tholedot-Yeschu or history (so-called) of Jesus—which even the modern Synagogue dares not trust to the press but keeps in MS. form in her most secret archives—nevertheless acknowledges the miraculous works of Jesus; but, like the Pharisees of old, ascribes them all to magical operations.

[128] Nay, more, the Jews recognize the miraculous power of the very Name of Jesus

For instance, the Talmud (tr. Aboda-Zara, ch. 2, Halahha 2) relates that the dying grand-son of Rabbi Joshua-ben-Levi was instantaneously saved from death "by the virtue of the Name of Jesus." Both the Ghemara of Babylon (tr. Aboda-Zara, fol. 27 verso) and the Medrasch-Rabba (on Ecclesiastes 1' 8) acknowledge the existence of the same marvelous faith among the Jews (Drach, vol. 2, p. 451-2), in the death-conquering power of the mere Name of Jesus.

IX.

According to the Synagogue, God Incarnate was to be our Adorable Manna.

[129] Rabbi Mosche Haddarschan says, on Ps. 136' 25:—

"Another notorious thing is said: 'Noten lehem laccol basar: He giveth to all Bread which is Flesh.' Such is the meaning of Ps. 34' 9, '*Taste and see how good Jehovah is.*' For *the bread which He grants to all is His own flesh.* And whilst the taste denotes bread, it is converted into flesh. This is what is expressed by the verse, '*And see how good Jehovah is.*' *And this is a sublime thing,*" or *mystery.* (See Rabbinic text of quotation in Drach, vol. 1, p. 194; and a transliteration of the same Rabbinic text in Drach's *Deuxième Lettre*, page 268).

The Jewish writer Philo (B. C., 30), writes:

"The law giver says: 'Jehovah hath made His people suck honey out of the rock and oil out of the hardest rock' (Deut. 32' 13)—the solid Stone, the indissoluble Stone that none can break. Moses designates, by that Stone, the *Wisdom* of God, who tenderly feedeth, nurseth and rearth those who aspire to the incorruptible life. This Stone, become as it were the *Mother* of all men in this world, presents to her children *a food which she draws from her own substance.* But all are not found worthy of that Divine food...The inspired writer,

employing some where else an equivalent expression, calls that Stone *manna*, the *Divine Word* more ancient than all beings." (Philo ap. Drach, vol. 2, pp. 477-8).

Who is that living "Rock" or "Stone," that "Divine Word," who "tenderly feedeth" His little ones with a divine manna "drawn from his own substance?"

The Synagogue, through Rabbi Solomon Yarhhi, replies that *the Rock or Stone is King-Messiah* (on Is. 28' 16). And the Fathers of the Synagogue likewise reply that "*the Divine Word*" is *King-Messiah* in Person. (Medrasch-Thehillim on Ps. 18th;—Rabbi Ob. Sophorno on same Psalm;—Uzziel's Chaldaic Paraphrase on Ps. 110;—Drach, vol. 2, pp. 477-8).

X.

The Synagogue on the Thre-fold Character of Messiah, as King, Prophet and Priest.

[130] KING:

Were we to compile all the passages of the Talmud which mention the Kingship of Messiah, the result would be a large volume of Talmudic quotations.

"King-Messiah" is the favorite title by which the Rabbis almost constantly designate the promised Redeemer. Let a few illustrations suffice:

Medrasch-Thehillim on Ps. 72' 1: "O God give thy rights to the King," says: "This King is King-Messiah" (Drach, vol. 2, p. 95).

Medrasch-Rabba on Lamentations—fol. 68, ed. Amsterdam—says: "What is the Name of King-Messiah? Rabbi Abba, son of Cahana, says: 'Jehovah is His Name; for it is written: 'And this is the Name they shall call Him, Jehovah our Righteousness'" (Drach, vol. 2, p. 395).

Rabbi Behhai, in his commentary on Exodus, says of the Messiah: "God gives Him dominion over all things" (Drach, vol. 2, p. 419).

The Chaldaic Paraphrase on Zach. 3' 7, says: "And He will send the Messiah *whose Name was announced from the first* and who will rule over all kingdoms" (Drach, vol. 2, p. 439).

Mark the expression: "Messiah whose name was announced from the first," i.e., from the beginning of creation. Announced to whom? To Lucifer and to all the Angels, and also to Adam in the garden of Eden.

The following Jewish authorities tell us that the Son of Man to whom, according to Daniel (Dan., ch. 7th), the Ancient of Days will grant dominion and glory and kingship—and whom all nations and all peoples and all tongues will adore —is King-Messiah:—

Talmud, tr. Sanhedrin, fol. 98 recto;—Medrasch-Yalkut,

2nd part, fol. 85;—Rabbi Solomon Yarhhi on Daniel;—Rabbi Ibn-Yehhai, *ibid.*;—Rabbi Saadia Gaon, *ibid.*;—Aben-Ezra, *ibid.*;—Rabbi Yeschua, quoted by Ezra;—Rabbi Abraham Seba, in his book Tseror-hammor, section Bereschis;—Drach, vol. 2, p. 480.

King-Messiah, however, will not be the slaughterer or butcher of mankind, but the Prince of Peace, whose world-wide empire shall be—*not* a *political* empire, ruled by force of arms—but the Kingdom of Peace, the Synagogue of Peace, the Church of Peace.

Says the Minhha-Ghedola—in the large rabbinic bible ed. Amsterdam—on Is. 11' 10:—

“Without waging war He” (the Messiah) “makes all obey Him and all do Him homage” (Drach, vol. 2, p. 103).

His world-conquering weapon, His *sole* weapon, will be the infinite force of His Divine Personal attraction. So far will He be from being the slayer or coercer of men that, according to the Synagogue, He will be the Sun of Righteousness (Mal. 4' 2), whose Divine rays will heal body and soul and raise them both from their respective grave. (Talmud, tr. Nedarim, fol. 8 verso;—tr. Aboda-Zara, fol. 3 verso and fol. 4 recto;—Zohar, part 1, fol. 112, col. 448;—Drach, vol. 2, pp. 428-30).

PROPHET *i.e.*, Doctor or Teacher:

[131] Rabbi Ob. Sophorno, in his commentary on Ps. 110:

“Thou art a Pontiff for eternity. Thou wilt eternally be the Pontiff-Doctor, teaching the law and the precepts which I have written for the instruction of my people.” (See Rabbinic text in Drach, vol. 2, p. 53).

The Zohar addresses Messiah in these words:

“Thou thyself, O Son, O faithful Shepherd, art the object of these words of the Psalmist (Ps. 2' 12), ‘Adore the Son;’ thou art *the Teacher* of Israel: the Teacher upon earth and the Son in heaven, the Son of God the Holy One” (Drach, vol. 1, p. 396).

The Talmud testifies that the Teacher so fervidly prayed for by Israel, the Desire of the nations, the Messiah—was to be God himself. For, the Medrasch-Thehhillim, on Ps. 36, says, or rather, impatiently cries out: “We no longer will suffer a man to be our Teacher (enlightener) upon earth; let *God himself* teach us (enlighten us), for it is written (Ps. 118' 27); Let God Jehovah teach (enlighten) us!” (See Rabbinic text in Drach, vol. 2, p. 390).

According to the Synagogue, Messiah is the Sun of Righteousness (Mal. 3' 20) that gives *light* as well as healing and resurrection and life. He is, in the order of super-nature, what the visible sun is in the order of nature. He is the Day-star of the soul as the sun is the day-star of the visible world.

Now, this Messianic Sun, says the Synagogue, “will shine

from one end of the world to the other" (Drach: Harmonic, vol. 2, pp. 428-30).

PRIEST:

[132] Rabbi Ob. Sophorno says, in his commentary on Ps. 110:

"The sacred songster composed this Psalm in view of *Messiah*... 'Thou art a *Priest* for eternity; Thou wilt be *Priest* eternally" (See Rabbinic text in Drach, vol. 2, p. 53).

The Zohar—part 1, fol. 30, col. 117—applies the same words of Ps. 110 to the Messiah.

"The Anointed Priest: the Messiah-Priest: *hacohen hammaschiach*" (Levit. 4' 3, 5, 16; 6' 22; Pusey, Lectures on Daniel, ed. New York 1891, page 196).

XI.

According to the Synagogue the Ceremonial Law of Moses was to be superseded by the Messianic Law.

[133] We read in the prophet Jeremiah 31' 31: "Behold the days shall come, saith the Lord, and I will make a *new* covenant with the house of Israel and with the house of Juda."

The old Synagogue, as a faithful exponent of Holy Writ, did not fail to teach that the old ceremonial law was to be superseded by the *new* Law, the Messianic Law. S. Paul, who teaches the same truth, had learned it, substantially, from the lips of the Synagogue.

The Medrasch-Yalkut on Is. 26' 2, says: "And *God the Holy One* (blessed be He!) *will preach the new Law* (thora *hadascha*) which, one day, He will give *through the intermediary of Messiah*" (Drach, Troisième Lettre, p. 345).

The Medrasch-Rabba on Eccl. 11' 8 says: "The law which man studies in this world is mere vanity compared with the law of Messiah" (Ibidem).

The book Hemek-hammeleh by Rabbi Naphtali, fol. 126, col. 1—says:—

"This water is nothing else but the Divine law, for it is written (Is. 55' 1), 'O ye all that thirst, come to the water.' And these fountains of salvation are nothing else but *the law of Messiah*" (Id., p. 346).

The great antagonist of Christianity, Rabbi Isaac Abaranel, in his explanation of Joel 2' 23, says: "Rejoice in Jehovah your God...for He will give you *the Teacher* for justification. And King-Messiah will teach *the way* in which they shall walk and the conduct they shall follow" (Ibidem).

The same tradition is still to be found in the official prayers of the modern Synagogue. For instance, in the Matins of the Sabbath, called "paraschat hahhodesch," we read the following prayer:

"In this month of Redemption, a new sign shall appear: to create a new earth (Is. 66' 22)—to give *the new law*, to make a *new covenant* (Jer. 31' 31)—to create the *new creature* (Jer. 31' 22)—to restore the *new Spirit* (Ezech. 36' 26; 11' 19)—to bring in a NEW offering and OBLATION (Is. 18' 7 and Mal. 1' 11; Drach, *ibid.*, p. 348).

Marginal glose of the Mahazor:—

"A new creature: the blessings which Adam, the first man, has lost through his sin—shall be restored at the coming of Phares, who is *Messiah*. All this is deduced from the texts of Holy Writ" (Drach, *ibid.*, p. 349).

Finally, in the Mattins for the feast of "Hhanuca," we read:

"Your God will bring His *Messiah*...who *will renew a new law*" (Literal rendering: see Drach, *ibidem*).

XII.

Abridged List of the Messianic Prophecies fulfilled in the Person of Jesus Christ.

[134] (a) *Order of creatures* to which the Messiah was to belong, according to Prophecy:

As a creature, the Messiah was to be, not an Angel, but a *man*, a son of Adam (Gen. 3' 15).

Such was Jesus of Nazareth.

(b) *Race of the Messiah:*

The Messiah, according to Prophecy, must be of the *Semitic race* (Gen. 9' 26).

Such was Jesus of Nazareth. The ancestors of Messiah were to be Abraham, Isaac and Jacob. Jesus was notoriously recognized as the lineal descendant of Abraham, Isaac and Jacob (Gen. 12' 3; 22' 18; 38' 1; 49' 8-12 comp. with Mat. 1' 2-6; Luke 3' 31-4).

(c) *Messiah's nationality:*

According to Prophecy, the Messiah must be a *Jew* by nationality (Gen. 22' 18).

Such was Jesus of Nazareth.

(d) *Messiah's tribe:*

Messiah, according to Prophecy, must belong to the tribe of *Juda* (Gen. 49' 8-12), to which Jesus of Nazareth unquestionably belonged.

(e) *Messiah's family:*

Messiah's family, according to Prophecy, must be that of David (2 Kings 7' 8-16).

Jesus was publicly acclaimed as the Son of David: Mat. 1' 1;— 9' 27;—15' 22;—Luke 18' 38-9. Nay, the Talmud of Babylon—tr. Sanhedrin, fol. 43 verso—openly states that

Jesus of Nazareth was sprung from the royal family of David (Drach, vol. 1, p. 248).

[135] (f) *Messiah's Virginal birth:*

Messiah, according to Prophecy, must be the Son of a Virgin maid of Israel: Is. 7' 10-16.

Jesus was the Son of the ever blessed, ever immaculate and ever-Virgin Mary: Mat. 1' 18-25;—Luke 1' 27-34.

As the body of the first Eve was made out of the virginal flesh of the first Adam: so was the body of the second Adam made out of the virginal flesh of the second Eve. (See the testimony of the Synagogue, *suprà*, n. 100-108).

(g) *Messiah's native place:*

Messiah, according to Prophecy, must be a native of *Bethlehem*: (Mich. 5' 2).

The Talmud of Jerusalem, tr. Berahhot, fol. 5 recto, has the following very plain statement: "Whence cometh He?"—the Messiah—"From the royal city of Bethlehem of Juda" (Drach, vol. 2, p. 67).

Jesus of Nazareth was born in Bethlehem: Mat. 2' 6;—John 7' 42.

[136] (h) *The time of Messiah's advent:*

According to Prophecy (Dan., ch. 2), Messiah was to come at a time when the Kingdom of iron had superseded the three previous kingdoms of gold, of silver and of brass.

In the days of Jesus the iron hand of Rome was holding the whole world in its grip (Luke 2' 1-4). See above, n. 60-67.

According to the prophecy of Jacob (Gen. 49' 8-12), the Messiah was to make His appearance when the sceptre had been taken away from the tribe of Juda. Now, Juda and the other tribes were, at the time of our Lord's temporal birth, nothing but a Roman province governed by a Procurator (Luke 2' 1-14; John 19' 15; see *suprà* n. 60-67).

Again: according to Dan. 9' 21-7, the hour of Messiah's advent was to mark the expiration of seventy weeks of years...and these were accomplished with mathematical precision at the time of Jesus' advent (Mat. 24' 15; Mark 13' 14; see *suprà*, n. 60-67).

According to Prophecy, (Ag. 2' 1-10), the temple constructed by Zorobabel was *to see Messiah within its walls*.

The same temple did see Jesus Christ in its precincts (Mat. 24' 1, 2—Mk 13' 1).

[137] According to Prophecy (Numb. 24' 17), a *miraculous star* must signalize the advent of Messiah.

In fact, the Magi came to Jerusalem guided by that star (Mat. 2' 2, 7, 10).

According to Prophecy (Is. 60' 3-5; Ps. 21' 10, 11, 15), kings will bring to Messiah precious *gifts* from Arabia.

The Magi, who were royal personages, presented to Jesus gold, myrrh and incense (Mat. 2' 1-11).

(i) Messiah's forerunner:

According to Prophecy, (Is. 40' 3-4; Mal. 4' 5)—Messiah will have a forerunner.

Jesus was heralded, designated by name and pointed out with the finger by His forerunner, John the Baptist, revered by the Pharisees themselves as a great saint and prophet (Luke 1' 5-25; 57-80; Mat. 10' 1-10; Mark 1' 4).

(j) According to Prophecy (Os. 11' 1), Messiah will be *an exile* and seek refuge in Egypt.

Jesus, to escape the machinations of Herod, was carried into Egypt by Joseph and Mary (Mat. 2' 15).

(k) According to Prophecy (Is. 9' 1), Messiah was to begin to preach His gospel on the boundaries of the land of *Nephtali* and *Zabulon*.

Jesus began His work of evangelization in the tribes of Nephtali and Zabulon (Mat. 4' 13-15).

[138] *(l)* According to Prophecy (Is. 20' 14; Ezech. 47' 8ff.), the Messiah was to surround himself with *simple and illiterate men*.

Jesus, chose His apostles among poor fishermen and laborers (Mat. 4' 18-21; Mark 1' 16; Luke 5' 2-11).

(m) According to Prophecy (Is. 53' 2, 3; Wisdom 2' 12-25), Messiah was to be *humble, poor and despised*.

Jesus preached and practiced humility. He was despised by the Sanhedrin (Mat. 11' 29;—15' 37; Luke 16' 14; John 15' 18).

(n) According to Prophecy (Is. 20' 14;—61' 1), Messiah was to *evangelize the poor* and the humble, but was to confound the worldly wise.

Jesus was the friend of the poor: the multitude sought Him with eagerness—but He frequently confounded the pride of the Pharisees (Mat. 11' 5; 1 Cor. 1' 28).

[139] *(o)* According to Prophecy (Is. 53' 7;—16' 1;—31' 1), Messiah would be as gentle as a *lamb* and as brave as a *lion*.

John the Baptist, recognized by the Jews as a prophet, said of Jesus: "Behold the Lamb of God" (John 1' 29). Yet, that Lamb heroically faced the oppressors of the helpless and of the poor and became, then, a lion whose thunderful voice terrified the proud Pharisees (John 1' 29;—16' 33; Apoc. 5' 5).

(p) According to Prophecy (Is. 35' 4-10), Messiah would heal and cure the *sick*, the *blind*, the *lame*, the *lepers*, the *deaf* and the *mute*, and every infirmity of soul and body. (See *suprà*, the testimony of the Synagogue, n. 127).

Jesus wrought so many and such striking miracles, that the high-priest Caiphas could not refrain from exclaiming before the whole Sanhedrin: "What do we, for this man doth many miracles; if we let him alone so, all will believe in him" (John 11' 47-8; Mat. 11' 5).

(q) According to Prophecy (Zach. 9' 9), Messiah was to make His *triumphal entry* into Jerusalem, "sitting upon an ass."

Jesus on Palm Sunday, sitting, like the prophets of old, upon the meek ass of the Holy Land, was greeted and welcomed and acclaimed in Jerusalem as the Son of David, the long-expected Messiah (Mat. 21' 4, 5).

MESSIANIC TEXTS. (INDICATED.)

I.

Messianic Texts (from Rabbi Jonathan-ben-Uzziel's Paraphrase) recognised by the Synagogue as SIGNAL Messianic prophecies:—

[140] *Isaiah*: 4' 2;—9' 6;—11' 1-6;—16' 5;—42' 1;—43' 10;—52' 13;—53' 10.
Jeremiah: 23' 5;—30' 21;—33' 15.
Daniel: 9' 25, 26.
Osee: 3' 5.
Micheas: 4' 8;—5' 2.
Zachariah: 3' 8;—6' 12; besides 2 Sam. 23' 3.

OTHER MESSIANIC PROPHECIES FROM UZZIEL'S PARAPHRASE:

Isaiah: 10' 27;—14' 29;—16' 1;—28' 5.
Jeremiah: 33' 13.
Osee: 14' 8.
Micheas: 5' 1.
Zachariah: 4' 7;—10' 4; besides 1 Sam. 2' 10, and Gen. 49' 10; Numb. 24' 17, from Onkelos.
 (See Pusey's Lectures on Daniel, N.Y., 1891, p. 197).

II.

The term "Messiah" as a Proper Name.

[141] The word "Messiah"—in Greek *Christos*—is used by the Synagogue as a proper name in her explanation of the following Scriptural texts:

Isaiah: 4' 2;—9' 6;—10' 27;—11' 1-6;—14' 29;—16' 1, 5;—28' 5;—42' 1;—43' 10;—52' 13;—53' 10.
Jeremiah: 23' 5;—30' 21;—33' 13;—33' 15.
Daniel: 9' 25, 26.
Osee: 3' 5;—14' 8.
Micheas: 4' 8;—5' 1, 2.
Zachariah: 3' 8;—4' 7;—6' 12;—10' 4.
 1 *Samuel*: 2' 10.
 2 *Samuel*: 23' 3.
 (Rabbi Jonathan-ben-Uzziel, ap. Buxtorf's *Lex. Chald.*, col. 1270-2).

III.

An Abridged List of Scriptural References to Messianic Texts quoted by the Talmud, by celebrated Rabbis, and by other Jewish writers of note.

[142] *Genesis*:

1' 1, 2...	Drach: Harmonie, etc., vol. 1, p. 286-305
1' 4	" " vol. 2, p. 429
1' 26	" " vol. 1, p. 430
1' 27-8... ..	" " vol. 2, p. 404
2' 23... ..	" " vol. 2, p. 415
3' 3... ..	" " vol. 2, p. 391
3' 8, 9, 22, 23... ..	" " vol. 2, p. 404
3' 15... ..	Drach, vol. 1, p. 92; vol. 2, p. 342
3' 15... ..	Lémann: La Vierge, etc., p. 78; Ire Lettre, p. 57
4' 25... ..	Drach, vol. 2, p. 38-9
5' 24... ..	" vol. 2, p. 404
6' 36... ..	" vol. 2, p. 404
8' 21... ..	" vol. 2, p. 404
12' 3... ..	Lémann: La Vierge, etc., p. 315
15' 6... ..	Drach, vol. 2, p. 404
17' 7... ..	" vol. 2, p. 404
18' 1... ..	" vol. 2, p. 404
18' 18	Lémann: La Vierge, etc., p. 315
19' 24... ..	Drach, vol. 2, p. 404
19' 32... ..	" vol. 2, p. 37
20' 21... ..	" vol. 2, p. 404
21' 33... ..	" vol. 2, p. 404
22' 4, 14... ..	" vol. 2, p. 404
22' 16... ..	" vol. 1, p. 60
22' 18... ..	Lémann: La Vierge, etc., p. 315
24' 7... ..	Drach, vol. 2, p. 411
26' 11, 30... ..	" vol. 2, p. 404
28' 20, 21, etc... ..	Drach, vol. 2, p. 404; 431
30' 22... ..	Drach, vol. 2, p. 404
31' 11... ..	" vol. 2, p. 432
31' 11, 13	" vol. 2, p. 413
31' 48-9... ..	" vol. 2, p. 404
32' 25, 29, 31	" vol. 2, p. 409
32' 32... ..	" vol. 2, p. 429
33' 18... ..	" vol. 2, p. 101
35' 9... ..	" vol. 2, p. 404
37' 22... ..	" vol. 1, p. 194
38' 25... ..	" vol. 2, p. 404
48' 16... ..	" vol. 2, p. 411
48' 21... ..	" vol. 2, p. 404
49' 10... ..	Ire Lettre, p. 61; Harmonie, vol. 1, p. 271
49' 10... ..	Pusey on Daniel, N.Y. 1891, p. 197
49' 18... ..	Drach: Harmonie, vol. 2, p. 397
49' 24	" " vol. 2, p. 426

[143] *Exodus:*

2'	25...	Drach, vol. 2, p. 404
3'	2...	" vol. 2, p. 411
3'	14...	" vol. 2, p. 404
6'	2, 3...	" vol. 2, p. 421
14'	9, 15...	" vol. 2, p. 404
16'	18...	" vol. 2, p. 404
19'	3, 17...	" vol. 2, p. 404
20'	1...	" vol. 2, p. 404
23'	20, 24...	Drach, vol. 2, p. 411-2
24'	1...	" vol. 2, p. 416-7
28'	30...	Drach, vol. 2, p. 435
29'	43...	" vol. 2, p. 404
32'	12...	" vol. 2, p. 416
32'	20-22...	" vol. 2, p. 404
33'	3...	" vol. 2, p. 415

Leviticus:

9'	2, 3...	Drach, vol. 1, p. 110
12'	1-4...	Lémann: La Vierge, etc., p. 79
24'	12...	Drach, vol. 2, p. 404
25'	25...	" vol. 2, p. 388
26'	11, 30, 46...	" vol. 2, p. 404
26'	42...	" vol. 2, p. 455

[144] *Numbers:*

9,	18, 23...	Drach, vol. 2, p. 404
11'	20...	" vol. 2, p. 404
14'	9...	" vol. 2, p. 404
20'	11, 12, 24...	Drach, vol. 2, p. 436-7
20'	15...	Drach, vol. 2, p. 420
22'	18...	" vol. 2, p. 404
23'	21...	" vol. 2, p. 404
24'	6, 13...	" vol. 2, p. 404
24'	17...	Cnkelos, ap. Pusey on Dan., p. 197
28'	...	Drach, vol. 1, p. 17

Deuteronomy:

1'	27, 30, 32, 43...	Drach, vol. 2, p. 404
2'	7...	" vol. 2, p. 404
3'	12...	" vol. 2, p. 404
4'	24, 32, 33, 36, 37...	" vol. 2, p. 404
5'	5...	" vol. 2, p. 404
5'	18...	" vol. 2, p. 422
6'	4...	Drach, vol. 1, p. 307-317
9'	3, 18, 23, 24, 26...	Drach, vol. 2, p. 404
18'	16, 19...	" vol. 2, p. 404
20'	1...	" vol. 2, p. 404
26'	8...	" vol. 2, p. 420
26'	14...	" vol. 2, p. 404
27'	17, 18...	" vol. 2, p. 404

30'	12	...	...	...	"	vol. 2, p. 79
31'	6, 8	...	...	...	"	vol. 2, p. 404
32'	5	...	...	...	"	vol. 2, p. 422
32'	13	...	...	...	"	vol. 2, p. 424
32'	48	...	...	...	"	vol. 2, p. 404
33'	2' 7	...	...	...	"	vol. 2, p. 404
33'	20	...	...	...	"	vol. 1, p. 427
33'	29	...	...	...	"	vol. 2, p. 400
34'	5, 6	...	...	...	"	vol. 1, p. 428
[145] <i>Ruth</i> :						
4'	18	...	...	...	Drach,	vol. 2, p. 40
4'	13	...	...	...	"	vol. 2, p. 38
1 <i>Samuel</i> :						
2'	10	...	...	...	Pusey on Daniel,	p. 197
2 <i>Samuel</i> :						
7'	10	...	...	...	Drach,	vol. 2, p. 466
7'	12, 14	...	...	...	"	vol. 2, p. 60
7'	16	...	...	...	"	vol. 2, p. 13
7'	18	...	...	...	"	vol. 2, p. 471
22'	2, 3, 4, 7	...	...	...	"	vol. 2, p. 422
22'	51	...	...	...	"	vol. 2, p. 394
1 <i>Paralipomenon</i> :						
2'	10-24	...	...	...	Drach,	vol. 2, p. 440
17'	14	...	...	...	"	vol. 2, p. 13
<i>Job</i> :						
6'	37	...	...	...	Drach,	vol. 1, p. 194
14'	7	...	...	...	"	vol. 2, p. 96
19'	25	...	...	...	"	vol. 2, p. 481
[146] <i>Psalms</i> :						
2nd		...	...	...	Drach,	vol. 1, p. 184-8
2'	1	...	...	...	"	vol. 1, p. 194
2'	6, 12	...	...	...	"	vol. 2, p. 456
4th		...	...	...	"	vol. 2, p. 387
15'	10	...	...	...	"	vol. 2, p. 399
17'	36	...	...	...	"	vol. 2, p. 51
18'	3	...	...	...	"	vol. 2, p. 421
18'	15	...	...	...	"	vol. 1, p. 86
18'	47	...	...	...	"	vol. 2, p. 422
18'	51	...	...	...	"	vol. 2, p. 304
19'	5, 6, 7	...	...	...	"	vol. 2, p. 465
19'	15	...	...	...	"	vol. 2, p. 484
19'	15	...	...	...	"	vol. 2, p. 422
21st		...	...	...	"	vol. 2, p. 103
21'	2	...	...	...	"	vol. 2, p. 387
21'	9, 10	...	...	...	Lémann: La Vierge,	etc., p. 82

23' 7...	Drach, vol. 1, p. 68
23' 32...	" vol. 2, p. 422
25' 5...	" vol. 1, p. 184-8
28' 1...	" vol. 2, p. 422
31' 4...	" vol. 2, p. 422
31' 20...	" vol. 1, p. 302
31st...	" vol. 2, p. 401
36th...	" vol. 2, p. 390
36' 10...	" vol. 2, p. 429
39' 7, 8 cf. 10' 5-7...	" vol. 2, p. 95
39' 8 with Heb. 10' 7...	" vol. 2, p. 253
42' 10...	" vol. 2, p. 422
44' 2, 3, 7, 8...	Lémann: La Vierge, etc., p. 141
44' 3, 7...	" p. 342-3
45th...	Drach, vol. 2, p. 388
45' 8...	" vol. 2, p. 468
47' 4...	" vol. 1, p. 68
49' 7...	" vol. 1, p. 68
50' 1...	" vol. 2, p. 481
54' 8...	" vol. 1, p. 86
58' 12...	Lémann: Entrée, etc., p. 218
59' 17...	Drach, vol. 2, p. 106
62' 3, 7...	" vol. 2, p. 422
63' 2...	" vol. 1, p. 417
67th...	" vol. 1, p. 193
71' 6-17...	Lémann: La Vierge, etc., p. 342-3
71' 6 cf. 45' 8...	" p. 342-3
72' 1...	Drach, vol. 2, p. 95
72' 8...	" vol. 2, p. 460
72' 17...	" vol. 2, p. 52
72' 17...	" vol. 2, p. 395
84' 12...	" vol. 2, p. 48
85th...	Drach, vol. 1, p. 31: 193
88th...	Drach, vol. 2, p. 402
89th...	" vol. 2, p. 460
96' 1-8...	Lémann: La Vierge, etc., p. 137
104' 31...	Drach, vol. 2, p. 417
109th...	" vol. 1, p. 417
109' 3...	" vol. 2, p. 55
110' 1...	" vol. 1, p. 61
110' 3...	" vol. 1, p. 194
110th...	" vol. 1, p. 189
110' 3...	" vol. 2, p. 49
110th...	" vol. 2, p. 477
113' 3...	" vol. 2, p. 481
117' 2...	" vol. 2, p. 484
118' 22...	" vol. 2, p. 68
118' 27...	" vol. 2, p. 391
118' 22 cf. Mat. 21' 42; Mark 12' 11; Luke 20' 17:	" vol. 2, p. 425
118' 166, 174...	" vol. 2, p. 400

130' 4... .. " vol. 2, p. 414
 136' 25... .. " vol. 1, p. 194

[147] *Proverbs:*

10' 1... .. Drach, vol. 1, p. 431
 18' 10... .. " vol. 2, p. 392
 1' 5... .. " vol. 2, p. 418
 1' 5... .. Lémann: La Vierge, etc., p. 85

Ecclesiastes:

1' 6... .. Drach, vol. 2, p. 427

Canticle of Canticles:

1' 13... .. Drach, vol. 1, p. 110
 1' 1, 2;—2' 8-9, 10-14;—4' 1, 2, etc., ap. Lémann: La
 Vierge, etc., pp. 85-90.

Wisdom:

2' 12-21... .. ap. Lémann: Le Christ Rejeté, p. 58-59

[148] *Isaiah:*

1' 21... .. Drach, vol. 1, p. 17
 4' 2... .. " vol. 2, p. 454
 4' 2... .. Buxtorf's Lex. Chald., col. 1270-2
 5' 9... .. Drach, vol. 2, p. 483
 5' 14... .. ap. Lémann: Entrée, etc., p. 336
 6' 1... .. Drach, vol. 2, p. 195
 6' 3... .. " vol. 1, p. 190
 6' 9... .. " vol. 1, p. 89
 7' 13, 14... .. ap. Lémann: La Vierge, etc., p. 95
 9' 5... .. Drach, vol. 2, p. 87; 91
 9' 5... .. Drach, vol. 2, p. 56; 59; 434; 462
 9' 6... .. Drach, vol. 1, p. 254
 9' 6... .. ap. Pusey on Daniel, N.Y. 1891, p. 197
 9' 11... .. ap. Lémann: Entrée, etc., p. 200-1
 10' 27... .. ap. Pusey, *ibid.*
 10' 34... .. Drach, vol. 2, p. 94
 11' 1-6... .. ap. Pusey, *ibid.*
 11' 10, 11, 13... .. Drach, vol. 2, p. 103-5
 12th... .. Drach, vol. 2, p. 35
 12' 1, 3, 5, 6... .. " vol. 2, p. 105
 12' 2... .. " vol. 2, p. 106
 12' 2... .. " vol. 2, p. 482
 14' 20... .. ap. Pusey, *ibid.*
 16' 1... .. " "
 16' 5... .. " "
 18' 7... .. Drach: 3e Lettre, p. 348
 24' 14, 16... .. Drach, vol. 2, p. 481
 25' 9... .. " vol. 2, p. 482
 25' 28... .. Drach, vol. 2, p. 39; 41
 28' 5... .. " vol. 2, p. 393

- 28' 16... .. " vol. 2, p. 420
 29' 10... .. " vol. 1, p. 92
 33' 14, 15, 16 " vol. 2, p. 393
 35' 4... .. " vol. 2, p. 483
 40' 5, 9... .. " vol. 2, p. 483
 42' 1... ..ap. Pusey, *ibid.*
 42' 8... ..Drach, vol. 2, p. 404
 42' 9... .. " vol. 2, p. 420
 43' 9... .. " vol. 2, p. 414
 43' 3, 11... .. " vol. 2, p. 402
 43' 10... ..ap. Pusey, *ibid.*
 45' 1, 7... ..Drach, vol. 2, p. 401
 45' 2... .. " vol. 1, p. 88
 45' 6... .. " vol. 2, p. 481
 45' 8... .. " 1re Lettre, p. 60
 45' 21, 22, 25, 26... .. " vol. 2, p. 402
 47' 4... .. " vol. 1, p. 86
 49' 7... ..Drach, vol. 1, p. 86; 259
 49' 8... ..Drach, vol. 2, p. 417
 50th... .. " vol. 1, p. 431
 50' 1... ..ap. Lémann: *Le Christ Rejeté*, p. 53-60
 51' 5... ..Drach, vol. 1, p. 97
 52' 8 cf. John 12' 41... .. " vol. 2, p. 196
 52' 11... .. " vol. 1, p. 97
 52' 13... ..Drach, vol. 2, p. 387; 440
 53' 2... ..Drach, vol. 2, p. 35
 53' 4... .. " vol. 2, p. 464
 53' 7... .. " vol. 1, p. 16
 53' 10... ..ap. Pusey, *ibid.*
 54' 8... ..Drach, vol. 1, p. 86
 55' 1... ..Drach, 3e Lettre, p. 346
 59' 19... ..Drach, vol. 2, p. 481
 59' 20... ..Drach, vol. 1, pp. 88; 189
 61' 1-3... ..ap. Lémann: *La Vierge*, etc., p. 344
 65' 2... ..Drach, vol. 1, p. 88
 65' 2... .. " vol. 2, p. 484
 66' 5, 8... ..ap. Lémann: *La Vierge*, etc., p. 96
 66' 22... ..Drach, 3e Lettre, p. 347
- [149] *Jeremiah*:
 8' 8, 9... ..Drach, vol. 1, p. 92
 17' 13... .. " vol. 1, p. 2
 23' 5... ..ap. Pusey, *ibid.*
 23' 5... ..Drach, vol. 2, p. 454
 23' 6... .. " vol. 1, p. 97
 23' 6... ..Drach, vol. 2, p. 89; 392
 30' 21... ..ap. Pusey, *ibid.*
 31' 22... ..Drach, vol. 2, p. 73
 31' 22... ..ap. Lémann: *La Vierge*, etc., p. 99
 31' 31-33... ..Drach, vol. 1, p. 2; 60
 31' 31... ..Drach, 3e Lettre, pp. 128; 347

- 33' 13... ..ap. Pusey on Daniel, N.Y. 1895, p. 197
 33' 25... .."
 50' 34... ..Drach, vol. 1, p. 86
 50' 34... .." vol. 2, p. 390

Lamentations:

- 1' 16... ..Drach, vol. 2, p. 456

Ezechiel:

- 11' 19... ..Drach: 3e Lettre, p. 348
 36' 26... .." " p. 348
 37' 1-10... ..Drach, vol. 1, p. 25
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Christ the First Pope;

OR

Notes on the Divine Plan of the Church

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“Nec inter Judaeos et Christianos *ullum* aliud esse certamen nisi hoc: ut cum illi nosque credamus Christum Dei Filium repromissum, et ea quae sunt futura sub Christo, a nobis *expleta*, ab illis *explenda* dicantur.” (S. Hieronymus: Comment. in Jerem., t. IV., p. 1051—ap. Drach, Harmonie, vol. 2, p. 385).

